Vol. XXXVII AUGUST, 1924 No. 5

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

THE GOOD OLD SUMMER TIME.

"I bear no ill to any hill, I'm brother to the trees,
My mind doth melt to mountains, and my soul doth seek the seas;
I greet the sun uprising with a friendly, loving nod;
Within the breast of nature throbs the wondrous heart of God."

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

707 Muhlenberg Building

Philadelphia - - Pennsylvania

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The Shepherd Psalm for Children—J. Baldwin	
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Of the Church - By the Church - For the Church

Luther League Review

"DO'S" and "DONT'S"

for Summer Vacations

Vacation time has come again. Ah! How some have been longing for it! After having been pent up in the crowded city and confined in the close workshop, how delightful to drink in the fresh country air and how refreshing to bathe in the cool waters of the ocean and lakes! It is a real pleasure and a stimulating tonic to get away from the hustle and bustle of the city with its nerve-racking rush from morn till night; and to go to the country where there is that quiet and rest which soothes the nerves, restores the worn body and refreshes the mind, is indeed not only a pleasure, but very often a necessity. When vacation has come—

DO

Enjoy yourself to your heart's content.
Leave your cares and worries at home.
Take your playthings along and play hard.
Relax completely when you rest.
Act like a Christian.
Look up the nearest Lutheran Church.
Have a regular devotional hour.
Try to save at least one soul by testifying for Christ.
Get closer to God.
Come home strong and refreshed in body and soul.

DON'T

Don't leave your Christianity at home.
Don't forget to take the Saviour as a companion.
Don't neglect to pack your Bible and devotional books.
Don't think that vacation permits entire lack of restraint.
Don't give offence.
Don't miss worshipping if there is no church nearby.
Don't starve the soul.
Don't overlook the fact that the devil takes no vacation.
Don't be found in the company of the ungodly.
Don't come back with a wounded conscience and a weakened faith.

P. G. P.

The First Quarter the Hardest

By REV. FREDERICK J. MELVILLE, White Plains, N. Y.

AT last the Lutheran Church is waking up. And the credit for this Renaissance goes to the Editor-in-chief of the LUTHER LEAGUE REVIEW. For the discovery of *me* as a writer, observer and thinker is second in importance only to the discovery recently by a learned college student that Cyclops was the author of the Encyclopaedia.

And so I emerge from a quarter of a century of comparative oblivion to make my debut. And to compensate you, *my* readers, for the deprivation of my acquaintanceship during the past I will tell you about myself, making what I have to say "short and sweet"—with difficulty short, naturally sweet.

True, I confess reluctantly, some of you know me already. In the State of New York, *e. g.*, I am known as a poet and a bachelor, which are synonymous terms. For married men never write poetry, unless they do it for money, in which case their poetry loses its beauty and value in like manner as the war profiteers claim that the Bonus depreciates patriotism. Which reminds me of an experience a friend of mine had some years ago.

ARE YOU WORTH SAVING?

Two Hebrew lawyers who could not swim were crossing a treacherous lake one night in a tipsy canoe. They had paddled successfully about halfway across the lake when a sudden squall came up and tipped their canoe over. They screamed for help, clinging tenaciously the while to the bobbing boat. My friend rushed to their assistance in a rowboat. He dove into the turbulent waters, gripped the unfortunates, dragged them into his boat and saved their lives. They praised his agility, his courage, his unselfishness, in glowing words. And knowing that a generous reward would mean to him a commercialization of his bravery they sent him a few days later a letter of thanks, with ten dollars, five apiece, which was enough to buy a new vest of a new suit to replace the fifty-dollar one that had been ruined in saving two five-dollar lives.

BACK TO THE SUBJECT.

But I promised to say something about myself, especially about the first quarter of my life, of which I said in the headline that it is the hardest. And this is to be my letter of introduction, as it were, if not as it ought to be. And it is intended primarily for those of my readers who wonder who, what, where and why I am. And for convenience sake I am dividing myself into two parts: First, Who I was. Second, Who I am. A word about each.

WHO I WAS.

In order rightly to understand w man is, one ought to know who he was. it is impossible to deal with an "is" u he was at some time or other in life a "w Hence one cannot be an "is" unless one a "was." I challenge contradiction. I am no exception to the rule.

From the very beginning of my life I been a male. And I have never regr my choice. I was born on the 13th of tember, 1896. Notice the 13th. That done purposely to demonstrate to the w that I am not superstitious. I also arra to have an open umbrella, a black cat other agents of superstition in the h to perform their stunts, much to my bab delight.

DEATH OF THE 19TH CENTURY.

The 19th Century having taken co ance of my birth and realizing that wit birth it had reached the solstice of its ca died. Thus at the age of only three and three and a half months I ushered i present 20th Century, the same Cen after which a fast train, many of the magazines and other notions, barber and lunchwagons have been named. fact it is the only Century in existen day. A testimony to my wise selectio

IMPORTANCE OF CHRONOLOGY.

The importance of the chronological just stated, I fear, will not be appreci But I warn my readers to preserve for future reference. I don't want the tions of the earth to go fighting one other over a mere doubt as to the exact of my birth. Wars have been waged less cause than that. Let there be no g work either.

MAKING HISTORY SAFE FOR THE WOR

When I studied history I learned ignorant great men of the past were. of them did not remember when they born or if they did they simply were lazy to record the event in their dia Consequently it became necessary referring to their birthdates to say: " about so and so."

THE ROOTS OF VICE.

Gradually it became a vice with us t "about." And that is why we Ameri are so dilatory and never keep our app ments and never start our Church ser and meetings on time. Especially is an outstanding vice amongst Ame ladies. They all say: "Meet me about

and such a time. "When a lady says: "Meet me at 8 o'clock," she means about 8 o'clock, or to be exact, any time between 7 and 9. Because, using 8 as the centrum of the "about" she figures that the hand of the clock has the right to do a left about which brings the time back to seven, and then a right about which brings it back to where it was and then another right about which takes it over to nine. So I don't want any trouble like this on my account.

INFANCY.

When I was a baby people did not read the magazine advertisements as they do today and there was not so much ready-made food on the market and most meals were cooked over stoves. That is why I am not as fat as most people. Great progress has been made since the advent of the canned-goods factories. Now it is possible to eat three meals in the same period of time in which it was formerly required to prepare the succotash. So modern children get more to eat than we did. My most regular food was mush—that is a fact and an explanation.

Needless to say, as a baby I was very bright and beautiful. Everybody said so and proved their sincerity by kissing me as often as I would permit them to do so—which is a rule from which I have not deviated to this present day.

BIRTHPLACE.

Newark, New Jersey is the name of the city in which I was born. It is the prettiest spot under the sun. There are other Newarks in the U. S. So don't forget to remind your children when they recite their history lessons to couple my name with Newark, New Jersey. Not that I care if they do otherwise but the Governor of New Jersey, the Mayor of Newark and the Board of Education might object.

GEOGRAPHICAL CONTROVERSIES.

Take Christopher Columbus, for example. We—I mean us fathers and uncles—were taught that this bright and shining star in the constellation of discoverers was born in Genoa. Now along comes one of these modernists and says he was not born in Genoa at all but in Calvi, a little town in Corsica. Even Shakespeare can't tell you any more where he was born because of the findings of these modern explorers.

So you see if Columbus had taken a little time off to anchor out in the ocean a day or two to write an article to the LUTHER LEAGUE REVIEW telling just where he was born, and if Shakespeare had quit worrying for a while about which was more sensible "to be or not to be" in order to tell the world, without being ashamed, of the place in which he was born, we would be able to start our trip to Europe which is being delayed until we know just exactly where these men were born. Now you know who I was.

WHO I AM.

It is tremendously distasteful to me to have to write about myself, especially to have to do it for nothing. Experience proves that a man who talks about himself, his achievements, his talents, his faults—if he has any of these, which in this case he has not—is bound to lose out.

Take the case of the Americanized Hollander who made a fortune out of telling the ladies how to run their homes, how to dress and bring up children at the same time and how to cook and what kind of doctors to call in, when he was editor of the *Ladies' Home Journal.* Now when a man has the nerve to go that far the ladies naturally wonder who he is and how he got that way. So that gave him the courage to write his autobiography. I consider the book very well written for a man who has done nothing but write all his life. But after all he talked too much about himself and what was the result? First he charged five dollars for his book. Only the millionaires could afford to buy it at that rate. (It was supposed to have been written for the encouragement of the fellows at the bottom, the ambitious, the poor.) Well then he came to, and sold it for three dollars—that's when I bit—and now you can buy it for one dollar. So you see, it simply does not pay to say too much about yourself because in the end you are bound to give yourself away. That is why I am giving myself away right from the start. I don't want to be one of the mighty that have fallen.

So I am going to cut this paragraph short with a quotation from Coolidge with reference to Lincoln applied to myself by myself: "The great men of all ages baffle all analysis and all description." Or as Dr. Marion L. Burton said in his speech nominating Coolidge: "To know any man you must see him."

CONTEMPORARIES.

Some wise man said: "Show me your company and I will tell you what kind of a man you are." I don't agree with that philosophy entirely. I am frequently seen in the company of such men of Luther League fame as Harry Hodges, General Sexton of the Luther League, who would come to a Luther League Convention, in true Lutheran style, if there were as many devils after him as there are cinders being expelled from the engine of the train that is pulling him. (Luther never rode in a train so he had to imagine his devils being shingles on the roofs.) Furthermore there is Harold S. Miller of Brooklyn, the inven-

tor of the catholicon that cured the New York State League of its sleeping-sickness and who is destined some day to be elected to the Presidency of the United Lutheran Church when my prophecy is fulfilled that: The Luther Leaguers of today will be the Lutheran Leaders of tomorrow. Then there is Clarence C. Dittmer, who knows what you are going to do with your money long before you have earned it. He is the treasurer of the Luther League of America and of the New York State League—so do you wonder why I associate with him? He is to us what E. Clarence Miller is to the United Lutheran Church—the only difference between the two being that the latter does not associate with me, but that will be remedied when once the Luther League and the United Lutheran Church recognize each other. Then I must not forget that Dr. F. H. Knubel, President of the United Lutheran Church is an outstanding friend of mine. He shook hands with me once. I think that is enough proof of our intimate friendship. Because if one wallop in the eye from a man is good ground for intense enmity, one handshake ought to suffice for intimate friendship. One smile ought to have the same effect as one frown. I might go on naming my friends but I am limited in this issue as to space. For a small consideration, however, I'll manage to mention your name in my next article. Those mentioned in this one can settle for what they think it is worth remembering that I prefer a smell of taffy while I am alive to a banquet of epitaphy when I am dead.

Reference to my birth record discloses the fact that I was not born in Newark but in Orange, New Jersey. The blunder is not costly, however, since the fare by trolley from Newark to Orange is only seven cents. Orange is a much prettier place than Newark.

RIGHTS OF THE AMERICAN BOY

There has been long discussion of what the world owes to the growing boy or girl and a counter-discussion of what the grown man or woman owes to the world. Recently attention in the press has been accorded to another similar vital question: "What is it that the Church owes to the boy?" One of the finest things that has appeared is the following from a brief article in *Christian Observer* (Louisville), over the name of Roswell C. Long:

"Speaking generally, there are four things to which every American boy has an inalienable right. Deprive him of these and he is under-privileged.

"First, he has a right to a Church and Sunday School that understands him and sympathizes with him, that drives his natural inclination to religion thro wise and able leadership. Second, h a right to a good education, not neces a higher education, but one that de his mental capacities just as far as hi dictates and his capability permits. he has a right to a good home, a pl which and through which he may m real life, and not merely a place to and sleep. He has a right to a home prayer is wont to be made and whe may find a pal in his dad. Fourth, h a right to proper play-ground facilitie organized play activities, and the ful velopment of team spirit and other l mate play instincts.

"Under God, trusting in Him for guid and financial help, the Church is ab give the boy, Her boy, these inalie rights."

VACATIONS

We look forward to them. We need The human organism is so constituted a complete change of environment an cupation, if but for a week, will mak greater efficiency and better physical dition.

A Christian, however, must rem Christian even on his vacation. Not tennis courts, beaches, absence of mosq and an excellent table, but also the pr ity to a Lutheran church must dete the choice of a summer resort. Wit fishing pole, bathing suit and other va paraphernalia, do not forget to pa Bible, and use the latter just as reg and faithfully as the other articles in grip.

Vacation means liberty from routin ties. We endeavor to leave behind our usual cares and toils and obligat Jesus, however, and the duties of our dare not be left at home. The presen Christ will guard us against tempta which may be offered as a result of the of home restraints and the companion with strangers of unknown character. V tion time should be a time of restoring it will not do us much good unless we re refreshed in body and in mind and in s Let us take Jesus with us!

YOUR VACATION

Says science: "An airplane travelin the rate of two hundred miles per hour ing night and day, would reach the su fifty-two years." If you haven't al planned your vacation trip, here's one w considering.—*Buffalo Express.*

Life Service Department

"Wist ye not that I must be about my Father's business."

SUCCESS

Success is a magic word. Every person who claims normality to be one of his characteristics chooses to be acclaimed successful in the eyes of other people. Ambition will not permit any person to have the word "failure" written after his name. But the ambitious person all too often forgets that here again there are two standards,—a false and a true. The world has one standard and God has another. The world measures a man by what he has; God measures a man by what he is. The world asks what has he accumulated, how much property does he own, but God will not be so much concerned about that, as about what men are accomplishing in the carrying out of His program among men. Why, then, does the opinion of man have so much more weight with us than the opinion of God? Why have more faith in man and man-made standards than in the ideals and standards of God? Certainly not because man is more to be trusted than God; man is often undependable but God never. Man is often untrue to his promises but God fulfills His to the letter. The rewards which man has to offer are by no means comparable to those which God holds out to men. Trust misplaced is by no means the least of the causes of failure. On the other hand trust properly placed is by no means the least element in the attainment of true success.

The following editorial from the current issue of the *Augsburg Home Department Lesson Book*, is on this point and deserves thoughtful study.

Trusting God.

"Jesus Christ offered the world God's richest blessing in return for faith in His own words and works. The serious acceptance of this divine offer has been an unfailing source of blessings."

"Two thousand years before Jesus came, trusting God was bringing blessings to individuals. It had a striking example in Abraham's venture, when at the suggestion of Jehovah he gave up everything and went out with a hope that kept him going until he reached a new country, where he could establish himself as the father of the faithful."

"Time and time again through following centuries God was honored with trusting men, whose example won others to loyalty to God. Joseph stood firm, his trust unshaken, his allegiance unfaltering, while every reason was present to justify forgetting God. Among the descendants of that remarkable family that produced Joseph, trust in God was maintained through four centuries of residence in a foreign land. Even bitterest slavery did not drive them from God. It was Moses, born as a child of slavery, rescued in a spectacular way from untimely death, when a child trained to know Egypt's best, brought by unexpected ways to have a work to do for God, who led Israel toward the Promised Land. His trust in God made Moses the marvel of his age."

"Trust in God induced two men to stand out against the ten men with a minority report of findings in Canaan and make a recommendation that by God's help they could take possession of Canaan. The sequence of their trust was willingness to obey God and leave results with Him. The ultimate reward for their trust was entrance into Canaan, one of them as leader of all Israel."

"Trust in God gave Israel such remarkable deliveries as were the judges. Men like Gideon were God trusting leaders. These could inspire others to believe in God and act on their belief, reaching out to larger undertakings, just because it was evident that God wanted them in the work that was offered them. Samuel belonged to that class that trusted God, and as a result of that trust he paved the way for the greater Israel. He was the selecter, anointer and

adviser of two kings. The sequence of Samuel's trust was Samuel's greatness."

"Kings came next in Israel's unfolding. Saul began with trust in God and rose swiftly to prominence, a conqueror and, for a time a man of God. Next came David whose trust in God qualified him for God's trust in him and he forged ahead as a unifier of the tribes into the great kingdom over which he ruled with exceptional satisfaction. David's successor was Solomon, another man of trust in God, and while that trust remained unwavering his kingship was highly honorable. Only when he lost that trust did his downfall start."

The lofty ambitions of youth have the urge toward success. There is one element in the preparation for its attainment that dares not be omitted or the success will be deficient and probably not last long.

A Fatal Disease; Its Remedy.

Perhaps not all the readers of the Review have had the privilege of reading what the editor of this department considers one of the really great speeches. It was great because it so tersely sets forth the world's real malady and the cure for the same. It presents in a forceful way the conviction of a heart which fully trusts its God, backed by the sound and logical thinking of a great mind. This speech further presents the finest type of compliment which one man can possibly pay to fellow man. It sets forth the type of man, that challenges the manhood of virile youth, as a strong example of true success.

The maker of this speech was William Jennings Bryan at the recent Presbyterian General Assembly, nominating Dr. Clarence E. Macartney as moderator of this Assembly. We quote excerpts following:

Mr. Moderator, Fathers and Brethren:

"I appreciate the gravity of this occasion and pray for guidance that 'the words of my mouth and the meditations of my heart may be acceptable' in the sight of Him whose servants we are and in whose name we have assembled."

"It is an impossibility to overestimate the solemn responsibility that rests upon The Commissioners who begin their work today. The world is suffering from a disease for which governmental agencies offer no remedy. Party platforms propose no cure for sin—they only deal with outward manifestations of an outward cause. Parties have no remedy that will cleanse the heart. The Church offers religion as a panacea, the only panacea for all the ills of the day. 'Back to God.' is a slogan, 'Back to the Bible,' the only infallible guide, and 'Back to Christ,' the Great Physician, the Saviour of the individual and the hope of Society."

"Our Church is one of the great fig units of the Army of our Lord, and w here to plan its campaign for the co year. Our first duty is to choose a mod tor, who for the duration of his term be the master mind of our organizatio its directing hand. Speaking not for selves but as the voice of the Churc must call to official leadership the one in our judgment, can most strengthen organization and advance the coming God's kingdom. Personal friendships individual preferences have no place at a time; power to serve is the only tes fitness. I rise to present the name of who measures up to the most exacting quirements of this exalted position and in the present crisis, embodies in an standing way all the vital principles policies of our Church. He comes from Presbyterian family; was the son o Presbyterian clergyman, and has t brothers in the Presbyterian ministry. Samuel he was dedicated to the servic God in his youth. He is a scholar, an tor, a writer of books, an experienced pa mentarian and Director of Princeton T logical Seminary as well as a dau soldier of the Cross. For ten years he been the beloved pastor of one of the prominent churches in one of the chief P byterian cities of the country and ha creasingly endeared himself to his co-la ers in pulpit and in pew."

"It has fallen to the lot of Dr. Macar to render notable service to the caus Christ. I present him as a conspicuou fender of the faith."

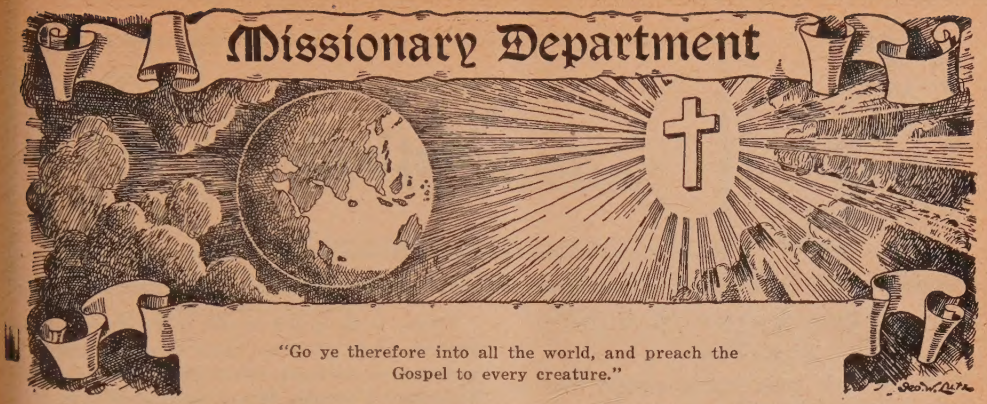
"His name is a synonym for loyal the Bible as the Word of God and Chri the only begotten Son of the hea Father." . . .

"The world needs an indisputable st ard of morals to establish justice bet man and man, and only the inspired can furnish such a standard. The w needs the supernatural Christ of w the Bible tells—Jesus whose blood had ored the stream of time, whose cod morals will endure forever, whose ph phy fits into every human need, and w teachings alone can bring peace to weary heart and to a war-worn world."

—

YOUNG FOLKS SET GOAL

The Luther League of York Dis Pennsylvania, has taken as its goal 1924 a series of ten points which it h to attain very shortly. Outstanding a the ten aims are, a net increase of mem not less than ten per cent.; fifty per of the members reading the presc books of the reading course.



INNER MISSIONS

The missionary program of our Church has its three-fold division: Foreign, Home and Inner. This must be the subdivision of the missionary objective of the Luther League.

The summer season is well adapted for many Leaguers to do Inner Mission work—some of whom because of school work and weather cannot do such in the winter.

York District Inner Mission Committee

The York District Inner Mission Committee is very active in its work. Their experiences and methods may be suggestive and helpful to others. Mr. L. F. Bahn is chairman and Miss Rosa Weaver, 444 Juniper Street, York, Pa., is Secretary. They have been kind enough to furnish the Missionary Secretary with some information of their work.

Miss Weaver tells the following story of their activities: "Our aim is to try to save the lost. We hold services in the County Jail, the Hospital, Children's Home and on special occasions in the Alms House. We publish short talks in the daily press which reach those who otherwise could not be reached. In order to have success there must first be consecrated workers and full believers in prayer. Without this it is impossible to accomplish anything that is lasting. The greatest part of our Inner Mission Work is the monthly prayer circle which meets always the Saturday before the first Sunday. It is there that we cast our burdens upon the Lord as He tells us to do in His Word. Our intercessions at these meetings are for our local Inner Mission Work, for the general work of the Church, for all unsaved everywhere and for all rulers of our country. In our Jail services we hold a short song service, then the Scripture is read, followed by a prayer, after which the invitation is given to accept Christ as their personal Saviour. We have had many to accept Him. We then furnish each with a New Testament. They are followed up by our Chairman. The Hospital work is carried on by some of our faithful girls, going two together, every Sunday possible. Good singers are taken along, which are always appreciated. We have all classes of people to deal with. Every patient is individually visited."

The Newspaper Article.

We emphasize the newspaper article which the York Committee puts in the daily paper and pays for by voluntary contributions. On the desk of the writer there are two devotional talks of Dwight L. Moody which they used. What do you think of printing in your local paper special passages from your pastor's sermons or paragraphs from books that impressed you?

Your Hospital Opportunity.

Many people never look up to anything nor anybody until they are on a bed of affliction at home or in the hospital, lying on their backs, when they must look up. There are many such opportunities when Christ can be made very real. The problem in America is not that we have too many gods but no God.

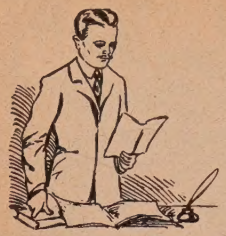
Your Opportunity with the Nurses.

A very fine piece of Home Mission Work is to show special attention to the nurses in your hospitals. Of course, it is rather difficult for them to be regular attendants at your Church or League services because of their uncertain hours. A Christian nurse has often been the means not only of helping to bring bodies back to health but also of literally changing the points of view of lots of minds and hearts. Could you get a group of nurses to furnish a program in your League? Do you ever invite them to your League socials?

Your Opportunity with the Chain Gang.

Is the County Chain Gang working on some road near your Church? Would your pastor speak some Sunday afternoon at the Camp and your Leaguers furnish a musical

(*Continued on page* 10)



Methods

MISSIONARY METHODS—WORLD SERVICE

Motto of this department should be "A charge to keep I have."

Our aim should be "to serve the present age."

We must get a world vision.

Jesus' command was, "Go ye into all the world."

The biggest business in all the world is not the Standard Oil, the Steel Trust, or the railroad, or the automobile, but the building of the Kingdom of the Church in this world.

This is a business to be engaged in not "in the sweet bye and bye," but in the blessed now and here.

"Thy kingdom come, thy will be done—*on earth*" is the command.

John saw the new Jerusalem, not taken up into the skies, but let down out of Heaven.

The slogan of our missionary endeavor—our world service—should be "to serve the present age."

Young people must remember that this is the only age in which we can serve.

The motto of the Student Volunteer Movement is "the evangelization of the world in this generation."

It is every generation's business to evangelize the world.

Approximately there are a billion and a quarter people in the world.

Can we evangelize this multitude in one generation?

Winning only one a year, each one winning one a year, at the end of thirty years the whole world would be won.

A Scriptural injunction for carrying on world wide work is the Master's statement—"I am among you as one who serves," and "I came not to be ministered unto, but to minister."

The purpose of the church in a community is to build up the community. We must get down to fundamentals in our church activity.

Jesus stated fundamentals when He said, "Thou shalt love the Lord Thy God, with all thy heart," "and thy neighbor as thyself."

There is so much work to be done in church, that the work must be departmen ized, hence we have the various Boards— Board of Foreign Missions, the Home sion Board, the Immigrant Mission Bo etc.

Our missionary activities must be ported.

We have been singing all our lives "I the pennies dropping."

And some of us have added another —"when we asunder part, it gives u ward pain."

We must learn to have a new visio what money is for.

Even a respectable street car road longer satisfied with a nickel.

Yet we are still trying in church things of the kingdom to get along the "pennies."

—

INNER MISSIONS

(*Continued from page* 9)

program and be with him? Or could League furnish the program alone? Chain Gang service is impractical, about your City Jail?

YOUR OPPORTUNITY WITH THE OLD F HOME.

Don't forget them and they will forget you. Couldn't your girls go and for some of the old people and tell stories and sing for them. How h their hearts would be.

YOUR OPPORTUNITY WITH THE MIL VILLAGE.

Could a few of your young folks arr to meet groups of children on regular v day afternoons for story telling and club work? How about attempting a V tion Bible School in the School Buildi the mill community? There is one Le the writer thinks of which has been of service to a near-by mill community. yours?

The aim of this article has not bee attempt an outline of Inner Mission —just a few practical suggestions. H hoping something that has been writte fit your case. God bless you!

The Social Meeting

AN INDOOR BEACH PARTY.

Remember the "old swimming hole" days when some playmate's upraised two fingers meant "the gang" was going swimming? Gee! Wasn't it thrilling? Well, whether it's the "old swimming hole" or the beach, there's an irresistible attraction about the water for most all of us. That suggests the idea that maybe an Indoor Beach Party would please the young folks immensely.

Posters may be used to advertise the party to the young people of the Church. One of them could bear the slogan: "Get in the Swim at the Indoor Beach Party." Another may play up this jingle:

"Mother dear, may I go to swim?"
"Yes, my darling daughter;
Attend the Indoor Beach Party,
And don't go near the water."

Appropriate pictures could be clipped from magazines to adorn these posters.

The decorations may be elaborate or not, as your time, money, ingenuity, and hard sense direct. The imagination of the guests will supply many details that are missing. You should have two or more beaches, depending on the size of your crowd. Say you have four—Atlantic City, Palm Beach, Ocean Grove, and Tybee. (Names of beaches of local interest may be substituted for any of these.) Atlantic City would occupy one corner of the room. When you think of Atlantic City you think of the "board walk." So by a stretch of the imagination you suggest this beach by improvising a board walk in front of it. Bright-colored bathing suits could adorn the wall to give it a bit of color. Palm Beach is easy if you can borrow a couple of palms. In a pinch palm-leaf fans could be used. Imitation oranges could be made out of crepe paper and tied to twigs adorned with artificial leaves perhaps. These could decorate the wall in the Palm Beach corner. The Ocean Grove corner could have a background of shrubbery. Heavily leaved branches of trees matted against the wall might give the desired effect. Or if a dark blue curtain drop of some sort could be secured for a background, some one could add to the effect by pinning a white paper sailboat to the sea of blue. Tybee, a beach near Savannah, could have numerous "B's" of varied brilliant hues strung across the front of its corner.

It might be of advantage to appoint a live leader for each beach before the night of the party. As the guests arrive they are assigned to one of the four groups. Different sorts of contests are now introduced. Each group, of course, should have its yells and songs.

The contests are as follows:

1. *Board-Walk Race.*—Two boys and one girl from each group. Boys walk or run, as decided, the length of the room and back, riding the girl between them on a piece of board about thirty inches long. Award points for first, second, and third places. This race could be run, all boys or all girls, in which case the runners would form a seat for the rider with their hands.

2. *Swimming Race.*—One boy representing each beach. Each contestant would have before him a deep pie pan filled nearly to the brim with water. At the bottom of the pan would rest four or five lozenges. These he must get out with his mouth. His hands must be folded behind his back so there will be no temptation to use them.

3. *High Dive.*—One girl from each beach. Each is provided with a pitcher of water. On the floor at her feet is an empty tumbler. This must be filled at least two-thirds full from an erect standing position. Accuracy and not speed is the test here. The one who spills the least water on the floor is declared the winner. Should there be a tie in the minds of the judges, then the matter of time consumed may be taken into account.

4. *Life-Saving Feat.*—One boy and one girl from each beach. The boy stands at a distance of five paces from the girl. She is supplied with ten "Life-Saver" mints. These she tosses to him one at a time. He endeavors to catch them with his mouth. The boy who catches the most in this manner wins for his group.

5. *A Clam Dig.*—One girl from each beach. A box of sand will be necessary. If the Sunday School has a sand table, that

(*Continued on page* 18)

General Secretary's Letter

DEAR LUTHER LEAGUERS:—

The convention season is at hand. Since my last letter five units of the Luther League of America have met in annual convention.

The first to meet was the New York League at Utica. Over four hundred delegates were in attendance for three days, providing their own entertainment, the majority of whom travelled either all day or all night to be present at the opening session.

This was doubtless the most enthusiastic convention in the history of the New York League. The enthusiasm was born of the fact that they had accomplished something worthwhile. They had named for an object the building of a house for a professor in connection with our theological seminary in Japan at a cost of $5000. They exceeded this sum by $600 and turned over to our Foreign Mission Board Secretary at the convention $5600. They have now assumed as an objective the support of one of their own number, who goes to Japan as a missionary in the Fall, to the amount of $1000 per year.

A few years ago this league was as dead as the proverbial "door-nail." Behold what a few live leaders and a missionary objective can accomplish in a short space of time!

The next unit to meet was the Luther League of Nova Scotia. This league is to be commended for existing against tremendous odds. They are isolated from the rest of us geographically, there are but eight parishes and business conditions are so poor, with no relief in sight, that most of the young people are migrating to the United States. Their objective is a $200 contribution per annum toward the support of a student at the Waterloo Seminary. The Nova Scotians are a remarkably hospitable people.

The next unit to assemble in convention was the Luther League of the Indiana Synod, which has parishes in Indiana, Kentucky and Tennessee. The convention was held in Louisville, known to northerners as "the Gateway to the South" and to Southerners as "The Gateway to the North." This strategic position has gi it the charm of the South and the push the North. This League had for its ob tive last year the purchase of some equ ment for Weidner Institute. Next yea will contribute to some phase of fore mission work and to some home miss point on its own territory.

The Luther League of Minnesota met the new Holy Trinity Church, Minneapo of which the President is the Pastor. T League has assumed as its objective the p viding of a travelling missionary for northern Minnesota lumber regions.

The Luther League of Maryland met Washington. This is the infant unit of Luther League of America, being the dir result of the adoption of the Luther Lea by the United Lutheran Church. Maryl prior to that time was strongly Christ Endeavor, and their problem seems to one of coordination. All societies do seem to understand that it is possible affiliate with both organizations.

All of our Leagues are showing progr we believe largely due to our Mission and Life Service programs.

Yours "on-the-wing,"

HARRY HODGE

P. S.—The article "The First Quar the Hardest" is the "autobiography" of REVIEW Campaign Chairman of the N York State League.

—•—

REBUKED FOR HIS HUMILITY

A certain church usher had his o methods of dealing with cases of doubt charity.

One Sunday morning he was on his r round with the plate, and at last reac a man of questionable generosity. The ter, remembering that it is finer that should not publish one's good deeds widely, concealed his donation in his fist reached for the plate, whereupon church-warden, withdrawing it before could reach it, said in a stern whisper:

"Give it to me, sir. One has just come my vest."

HARRY HODGES, Editor. Philadelphia, Pa. Send all articles, communications and news items to 707 Muhlenberg Bldg., Philadelphia, Pa.

Luther League Review

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ANTICIPATION

Much of the pleasure in life comes from a forecasting imagination. The satisfactions of vacation travel, to choose but one example, lie as much in prospect as in retrospect. It is fun to read the literature of places we may never see, to discuss and compare alternative routes, to consult the experience of others and "compare notes" with those who went and returned.

Says the cheerless pessimist: "I have learned to expect nothing. Life has taught me that if you expect nothing you will not be disappointed." But the man who has such a gloomy philosophy behind his *modus operandi* is likely to find the "No Admittance" sign hanging out for him at many a door instead of the proverbial "Welcome" on the mat. People dislike a confirmed grouch, a chronic knocker as an associate in work or play. We do not ask that teammates shall dwell in a fool's paradise of Pollyanna sunshine all the time, but we want those who take the cheerful forward look and have the disposition to make the best of things and, as the Scot says, "Whustle o'er the lave o' it."

Why was hope implanted in the human breast, to spring eternal there, if we were not meant to believe that the best is yet to be, and then to labor with all our might to make that belief come true in fact? As eyes were made for seeing, the heart was meant to hope. The chief incentive to persevere and to make progress is not that which is—a fortune made, an ambition realized, a success attained—but that which may be. A man in business keeps going because he sees to far horizons, and his ambition carries even farther than his vista.

So it is in all affairs of life. If only we dare and endure sufficiently, we shall not be disappointed. Deprive a man of expectancy and you shatter the mainspring of the whole machinery of his being. But you cannot deprive him of that central, primal force unless he wills it so.

TRAVEL

It is not the mileage to and fro, hither and yon, that entitles a man to regard himself as a traveler. If he goes, as Shakespeare would put it, with his eyes open but their sense shut, he might as well stay at home for all that he will think and all that he will truly see. "You must see not merely with the eye but through the eye," said a sage counselor of young men.

Round and round the globe and over and over the seven seas, trains, boats and airships are transporting some people who are little better than animate packages of merchandise so far as their reaction to their panoramic environment is concerned. They tell us they have been many times to this place or that; but it does not appear from what they say or from what they seem to be that they were richly educated or profoundly influenced in any way by the experience.

When you see how little some people have done with the chances they had, you feel what a pity it is that others, who would have made much of them, did not have those chances instead. It is extraordinary how certain persons who stayed home and studied know Europe and Asia today better than certain others who yielded to the wanderlust and roamed afar.

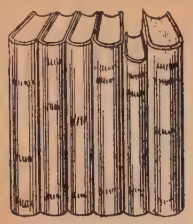
He who uses his faculties for all they are worth can make the tour of the block and come back with the material out of which a genius like O. Henry could make a short story. The same things were there for everybody else who came along; but everybody else passed unnoticing.

One of the most fruitful exploring expeditions any man can conduct is in the devious bypaths and the hidden fastnesses of his own being.

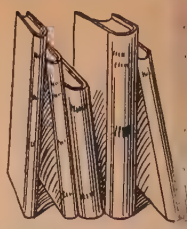
WRONG NUMBER

Wrecked Motorist ('phoning) :"Send assistance at once. I've turned turtle."

Voice (from the other end): "My dear sir, this is a garage. What you want is an aquarium."—*Burr.*



Educational Department



DAILY BIBLE READINGS.

THE PRAYER BEFORE THE READING.

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen."

THE PRAYER AFTER THE READING.

"Almighty and everlasting God, Who of Thy great mercy in Jesus Christ, Thy Son, dost grant us forgiveness of sin, and all things pertaining to life and godliness: grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh and overcome the world; and serving Thee in holiness and pureness of living, may give Thee continued thanks for Thy goodness through Jesus Christ, Thy Son, our Lord. Amen."

—

READING THE BOOKS OF THE LAW DURING THE YEAR

Friday, August 1.—A Curse to the Disobedient. Lev. 26:14-20.

Saturday, August 2.—A Curse to the Disobedient. Lev. 26:21-46.

Sunday, August 3.—Concerning Vows. Lev. 27:1-13.

Monday, August 4.—Concerning Vows. Lev. 27:14-25.

Tuesday, August 5.—Concerning Firstlings and Tithes. Lev. 27:26-34.

Wednesday, August 6.—The Numbering of the People. Num. 1:1-33.

Thursday, August 7.—The Numbering the People. Num. 1:34-54.

Friday, August 8.—The Order of t Tribes. Num. 2:1-17.

Saturday, August 9.—The Order of t Tribes. Num. 2:18-34.

Sunday, August 10.—The Levites' Sé vice. Num. 3:1-13.

Monday, August 11.—Listing the Levit Num. 3:14-39.

Tuesday, August 12.—The Firstbor Num. 3:40-51.

Wednesday, August 13.—Age and Tir of the Levites' Service. Num. 4:1-16.

Thursday, August 14.—Age and Time the Levites' Service. Num. 4:17-33.

Friday, August 15.—The Numbering the Sons of Levi. Num. 4.34-49.

Saturday, August 16.—The Unclean R moved from the Camp. Num. 5:1-10.

Sunday, August 17.—The Trial of Jea ousy. Num. 5:11-31.

Monday, August 18.—The Law of Nazarites. Num. 6:1-12.

Tuesday, August 19.—The Aaron Benediction. Num. 6:13-27.

Wednesday, August 20.—The Offerings the Princes. Num. 7:1-17.

Thursday, August 21.—The Offerings the Princes. Num. 7:18-35.

Friday, August 22.—The Offerings of t Princes. Num. 7:36-53.

Saturday, August 23.—The Offerings the Princes. Num. 7:54-71.

Sunday, August 24.—The Offerings of t Princes. Num. 7:72-89.

Monday, August 25.—Consecration of t Levites. Num. 8:1-15.

Tuesday, August 26.—Consecration of t Levites. Num. 8:16-26.

Wednesday, August 27.—The Passov Commanded. Num. 9:1-14.

Thursday, August 28.—A Cloud Guid the Israelites. Num. 9:15-23.

Friday, August 29.—Use of the Silv Trumpets. Num. 10:1-13.

Saturday, August 30.—From Sinai Paran. Num. 10:14-36.

Sunday, August 31.—The People Lust f Flesh. Num. 11:1-23.

TWELFTH SUNDAY AFTER TRINITY.
September 7, 1924.

IN HIS STEPS: 9—HOW JESUS HELPED SINNERS

Luke 15:1-7.

DAILY BIBLE READINGS.

Monday—John 4.
Tuesday—Mark 2:1-12.
Wednesday—Matthew 9:9-13.
Thursday—Luke 7:36-50.
Friday—John 8:1-11.
Saturday—Luke—19:1-10.

HINTS FOR LEADERS.

A Program—Sinners from the Gospel of St. Luke.

Hymn—"Not What These Hands Have Done," Common Service Book, No. 332.

Opening Service—in Hymnal (Magnificat instead of Psalm; found in Vespers).

Scripture Lesson—Luke 11:14-23.

Prayer.

Hymn—"Chief of Sinners Though I Be," Common Service Book, No. 330.

Story of Parable—The Prodigal Son—Luke 15:11-32.

Story of Zacchaeus—Luke 19:1-10.

Talk—Jesus the Messiah According to St. Luke (5 min.).

Talk—How Sinners Receive Christ (5 min.).

Hymn—"Rock of Ages Cleft for Me," Common Service Book, No. 333.

Offering, etc.

Nunc Dimittis.

Lord's Prayer.

TOPIC.

Jesus came to seek and save that which was lost. He had a special mission to those who needed to be directed to the pathway of life. Christ was a physician with healing power. He came to restore hope, faith and life to the downtrodden. He was particular not to force Himself upon those who did not want Him.

The challenge that faced the Saviour as He entered upon His work in this world was the human race lost in sin and degradation. It could only be redeemed by the blood of the sinless and innocent. He accepted the challenge at the beginning and set about to accomplish this stupendous task. It was a work that only God could perform. And the Son of God completed the work and established a plan whereby sinners are permitted to enter into the Kingdom of God.

Fellowship.

Christ knew that the only way in which He could reach the publicans and sinners was to associate with them. He accepted their invitations. He walked and talked with them. The Saviour assisted them in solving their problems. He invited the forsaken to accept life under a different plan. Jesus spoke a kind word and encouraged them in their fields of labor. He helped them to see the powers of God and His goodness. He revealed to them the mighty truths of eternity. They learned to see through His eyes that they were not irredeemably outside of the Kingdom as the Pharisees had taught them.

Christ in His purity put Himself on a level with the unfortunate of this world and gave them a vision of higher things in life. He showed them that in God's creation there was a place for them. This intimate relationship opened their eyes to His teachings. They became interested in the Saviour's work and beheld in Him a light that was new and dispelled the darkness from their souls.

Conversation.

His intimate mingling led to personal contact and free discussion of all the great problems that confronted them. They felt at liberty to ask Him the meaning of those things they did not understand. They grew from thinking of Him as a great teacher to the conception that He was the Christ, the Messiah.

The words that fell from the lips of the Saviour were life to many of them. His revelations of a new life meant salvation for them now and in eternity. Their hardships were lightened because the Christ had passed that way. Their burdens were not hard to bear since the Christ had smiled and sent a cheering word of blessing.

Nothing was commonplace to the Saviour. He saw in all souls to be saved. He passed over the great divisions that are artificially made by mankind. The divisions of society that had been marked by the Jews meant nothing to Him."

"They that be whole need not a physician, but they that are sick . . . for I am not come to call the righteous but sinners to repentance."—Matt. 9:12-13.

—♣—

THIRTEENTH SUNDAY AFTER TRINITY.
September 14, 1924.

HOW CAN WE SERVE OUR SUNDAY SCHOOL?

John 21:15-17.

DAILY BIBLE READINGS.

Monday——Deut. 6.
Tuesday—Mark 10:13-16.
Wednesday—Matthew 21:15-16.
Thursday—Eph. 6:1-4.
Friday—I John 2:12-14.
Saturday—Matt. 28:18-20.

HINTS FOR LEADERS.

Make this program an appeal for the Sunday School. Use all the material possible that will convince the League it has a distinct work in this phase of Church work.

If there is a Sunday School Choir have them to sing for the League. Ask the Superintendent to address the League on some vital work of the School. Discuss such subjects as the following: "The Power of a Teacher," "Planting the Kingdom of God,"

and "Neglected Opportunities." Perhaps some of the teachers in the Sunday School will discuss the subject, "How to Teach" or "What Is a Sunday School Lesson."

Have some one to give the story of the beginning of the Sunday School.

Discuss variety of work in Sunday School. Ask for Volunteers. Suggest books on Methods.

TOPIC.

The Sunday School is the right arm of the Church. It is the one place where both young and old have the privilege to hear something about God and His love through the Saviour Jesus Christ. The home today has neglected the spiritual training of the young. This responsibility is being placed on the Sunday School. Some parents are so indifferent to the spiritual welfare of their children that they fail to keep them in the schools of the Church.

There is much good accomplished in the one hour spent each Lord's Day singing, praying and learning something about the Bible and the Way of Salvation. But the Sunday School is inadequate. It does not have the wholehearted cooperation of the entire Church Membership. All the schools of the Church would be much better if they received the assistance of the entire congregation. The young people are not taking the part they should in developing the Sunday School into new fields of endeavor. It is often found that some young folks believe that the Sunday School is for children and that since they are grown they have no place in its plans. Some one has been responsible for such an attitude toward the greatest asset the Church has. The ideal Church has all its members in the Sunday School.

To serve your Sunday School best is to make the cause and success of the organization yours. A personal interest in its activities and all who gather there is one way of expressing your service to such a body of workers. The young man or woman who takes to heart the success of the school of which he or she is a part will do most anything to interest others in the work and see that it is a success. Everybody's work is nobody's work. An individual concern is an essential in having a live awake Sunday School.

There are many ways in which one can serve the Sunday School. Few Sunday Schools have all the teachers they need. Many schools need good substitute teachers. The greatest service that can be rendered at any time is the directing the young lives to the life and salvation in Jesus Christ. The class is the vital part of the school and those who assist in that work are planting seed-corn for the Kingdom of God.

All can not and will not teach but all invite and urge others to be present at services every Sunday Morning. Having terested them for several Sundays they continue to come. The real mission done in the home field is accomplished the young people of the Sunday School bring in the indifferent. Friends and neighbors are often led to Christ by a simple vitation to attend Sunday School. Church has its field around its very and will fail to carry out its mission if young people neglect their part of the w

The care of the class rooms, assisting Secretary, singing in the school choir, ing in the distribution of papers, etc., ways in which an individual may serve school. There are enough places for e one. The duties to be performed are ma The individual can choose the one to liking. Sometimes it is good for one to the thing he dislikes. A sacrifice of f ings is sometimes good for the individual.

Every member of the League should only be a member of the Sunday School should be an active one. The goal of League is to be an aid to the Church. Sunday School is the one place calling assistance at this time. Will the Lea Members heed the call?

—♣—

FOURTEENTH SUNDAY AFTER TRINITY
September 21, 1924.

THE BEATITUDES OF THE PSAL

Psalm 1:1, 32:1-2, 34:8.

DAILY BIBLE READINGS.

Monday—Psalm 2:12.
Tuesday—Psalm 41:1.
Wednesday—Psalm 65:4.
Thursday—Psalm 94:12.
Friday—Psalm 112:1.
Saturday—Psalm 119:1-2.

HINTS FOR LEADERS.

Ask all to respond to the roll with a B Verse that begins with the word, "Bless Call for Volunteer expression answering question, "Why do you think we Blessed"? Have the Beatitudes in 5th Ch ter of Matthew given from memory.

Subjects for discussion: "The Blessi of the Harvest," "America, a Blessed Lan "My Five Senses and What they Mean Me," and "Conduct and God's Approval"

If you are short on poems to be read recited at League meetings use some of Hymns in the Common Service Book t are appropriate. It is preferable to those that are not often sung.

Plan several public programs during winter. Use some of the pageants that published by our publication houses. Sh pageants or dialogues in costumes m strong appeals.

TOPIC.

As we live so are we. All that we do termines the final outcome of our life h on the earth. The kind of Christians

are before God and man is revealed by our acts, words and thoughts. All that we are interested in will add to or subtract from the sum of our character. The thoughtless often believe that they can live as they please for a while and later in life cover up their folly. We have heard many make their boast what they intended to do. These disobedient over-confident children of God soon learn that it is much harder to cover past deeds than they had ever thought it would be. Eternal scars are results of questionable records. A clean life and an unquestionable character is the greatest asset in this world.

If we are sincere in our confessions we desire God's approval of our lives. This comes only through Jesus Christ the Son of the Living God. He is the Saviour of the world and through Him ourselves and deeds are blessed. We are not worthy of any recognition from our Creator. Nevertheless through His love this way has been provided and we can approach Him and receive commendation of our efforts. Our outward life and conduct determines our standing in the realm of God's people in this world and our faith and inner fellowship gives us a standing in the eternal kingdom. Our habits and deeds are closely joined to our inner thoughts and feeling. What we know of an individual is the reflection of his soul, therefore the world is not far wrong in judging us by our conduct and friends. God's blessings are upon those who are following His counsel in thought, word and deed. The people of the world are not slow in recognizing this Godly obedience.

Companions have a great deal of influence upon us. We are either led up or down the ladder of morality and Christian fellowship by the friends we keep. We need to be very strong in the strength of the Lord when we are with those who do not care about God and His laws in order to resist the temptations that are brought upon us. Life is short as it is and the wisest of God's people keep very close to the Saviour when they attempt the associations of those who are living contrary to God's word.

The eyes of God are upon those who are filled with unbelief and the world soon finds out the followers of the devil. These are automatically stamped as ungodly. The Psalmist says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners nor sitteth in the seat of the scornful."

An intimate fellowship with God and His people brings a satisfaction of heart and conscience to the individual that can not be erased by the powers of this world. The closer we live with the Saviour and work for a life similar to His, the nearer we are to the goal of our present life. The Father's approval was upon the Saviour's and it is upon us in multiplied forms as we live and serve Him. Life is fuller, longer and more abundant when lived according to God's law. The blessings that follow a Godly life are expressions of God's approval upon our faith and service.

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FIFTEENTH SUNDAY AFTER TRINITY.
September 28, 1924.

CHRISTIANITY ENTERS JAPAN

John 3:14-21.

DAILY BIBLE READINGS.

Monday—Mark 1:21-34.
Tuesday—Acts 6.
Wednesday—Acts 13:1-6.
Thursday—Acts 17:22-31.
Friday—Romans 1:8-16.
Saturday—Titus 3:1-8.

(Miss Sue Copenhaver.)

In 660 B. C., while Manasseh was ruling as King of Judah, the Japanese Empire was founded, but until 480 A. D., fact and fable are so oddly mixed that this Age is known as the Legendary Period. There is not much of absorbing interest in early Japanese history and for over a thousand years nearly all we know of the mikados is that they "lived long and died happy." Legend tells us twelve lived to be over a hundred years old, and one ruled for 101 years.

That such a realm as Japan existed remained unknown in Europe until Marco Polo, in his famous record of travel and adventure, first told of it. Even that was not authentic history for his knowledge came through Chinese hearsay. The next European knowledge of Japan comes after we step forward to 1542 when a Portuguese adventurer, Pinto by name, ventured as far as the then almost unknown China. Finally, after many hardships he with two companions on board a Chinese junk, half trader and half pirate, made harbor on a small island off the south coast of Kiushiu. Soon after his return home a lively Portuguese trade began and Europe's first gift to Japan was gunpowder.

Francis Xavier, with two priests and a native Japanese who had become a Christian arrived in Japan in 1649 and although Xavier spent only twenty-seven months in Japan and died in less than a year after his return to India, he led the way and inspired those who remained and followed to do the real work of establishing the faith.

Many circumstances favored their success. The Japanese were to a remarkable degree ready to listen to new doctrines. Shintoism had little religious influence; Buddhism was powerful but its leaders were taking an active part in political and military affairs, and for this reason many of the feudal lords were ready to favor a

movement that seemed likely to weaken the power of their arrogant priests. Some of the feudal lords too were desirous of attracting foreign commerce. The country had long been vexed by internal strife and Nonunaga, the military leader who began the work of the unification of Japan was a bitter enemy of the Buddhists and openly favored the missionaries. Thus from the first we find among the early converts feudal lords and other men of high rank. As early as 1583 the Christian lords of Kuichin sent an embassy to the pope. By this time there were 150,000 Christians and by 1596 there were probably 300,000.

In 1590 a Spanish envoy from the Philippine Islands with Franciscan priests arrived and despite the protests of the Jesuits, who laid before them the papal bull excluding all but Jesuits from Japan, and still more, despite their solemn promise to Hideyoshi, the shogun, not to preach their doctrines, went vigorously to work. Hideyoshi became thoroughly alarmed and determined to control this foreign movement. For the next few years propaganda was less active, but was carried on secretly and converts multiplied.

Early in the 17th century reaction set in. The foreign faith was proscribed primarily on political and not on religious grounds, because Christianity, with allegiance to the pope, seemed to mean treason. The shoguns, fearing its teachers were agents of the European nations that wished to gain possession of Japan, ordered that all foreign priests be expelled, all churches be destroyed, and all Japanese Christians be compelled to renounce their faith. Those who refused were exposed to horrible persecutions and terrible torture. Some were flung alive into open graves, many were burned with the wood of the crosses before which they had prayed, while others were hurled headlong from the edge of precipices. Yet they endured torture and death with a faith and fortitude not surpassed by the early Christian martyrs. So thorough was the work that only in remote places and there in secret did the foreign religion persist.

Dr. Charles F. Sweet of Tokyo writes: "This closed in 1640 the first age of Christian enterprise in Japan. . . . Henceforth no European was suffered to enter under any pretext, as the country was sealed against Europe for more than 200 years."

It remained for our own Commodore Perry of the United States Navy to persuade Japan in 1854 to again open her doors to foreigners, and since that time her progress has been dazzling. In 1859 four American missionaries began quietly to cultivate the good will of their new neighbors, and today about 1200 are serving in different parts of the Empire.

THE SOCIAL MEETING

(*Continued from page* 11)

will serve ideally. Hide ten peanuts in t sand for each contestant. Give each girl spoon and a bowl. At the signal to go th run across the room to the sand pile, out their peanuts, put them in the bowl, a return.

6. *Rowing Race.*—Five girls from ea beach. Must stand in single file close t gether, each girl grasping the forearms the player in front of her by extending h arms on either side of that player. Wh the players have gotten in position, t signal to start the race is given, and th walk to a given point and back, workin their arms like pistons all the way. T first team to cross the line wins.

7. *Sailboat Race.*—Stretch as mai strings across the room as you have co testants. On each string place a pap cornucopia. The contestant is to blow th "boat" from one end of the string to t other.

8. *A Scull* (*Skull*) *Race.*—Each group to work on the following contest as a grou turning one paper each, (the answers mu be words beginning with sea or se):

A sea that is insurgent—Sedition
A sea that is very old—Senility
A sea that denotes orderly succession—Series
A sea that is quiet—Sedate
A sea that entices to evil—Seducti
A sea that is choice—Select
A sea that follows as a result or som thing that has gone before—Sequen
A sea that is placid—Serene
A sea that is harsh—Severe
A sea that they say few women ca keep—Secret
A sea that shuts itself apart—Secl sion
A sea that separates—Secession
A sea that adds flavor—Season
A sea whose schooldays are compar tively short—Senior
A sea that is safe—Secure.

Refreshments.—Sandwiches (sand witch es) and hot chocolate.—*Epworth Era.*

—♣—

BEGINNER'S LUCK

An ardent angler took a friend fishing The friend knew nothing about the gentl art, but was set up with all the necessar tackle, and a comfortable seat on the banl

The experienced hand started fishing few yards higher up the stream.

Presently the novice said: "How much d those red things cost?"

"I suppose you mean the float?" said th angler. "That only costs about twopence.

"Well, I owe you twopence," said th novice. "The one you lent me has sunk."

Intermediate Department

"AND JESUS INCREASED IN WISDOM AND IN STATURE AND IN FAVOR WITH GOD AND MAN."

Registration.

The following Intermediate Luther Leagues have registered with the Intermediate Department of the Luther League of America:

11. Church of the Redeemer, Minneapolis, Minn.
12. First Lutheran Church, Warren, Pa.

We are glad to add them to the list. We want every Intermediate in the country registered. Send in on a slip of paper the name of your organization, the date when organized, and the name and address of the Superintendent, together with ten cents to cover the cost of the Registration Certificate. A Registration Number will then be assigned you and a Certificate sent, lithographed in the Luther League colors, which will be a real addition to the walls of your meeting room.

We want every organization registered, so that we may send them the helps necessary, and keep in touch with them from time to time. Send in your registration now.

Contests.

In the July Review we announced Reading Contests and a Song Contest. The summer is a good time to think about these.

To the Intermediate sending the best essay on one of the books of the Reading Course an award of the choice of a book will be given. The winner will be announced in the December Review.

To every Intermediate who reads all the books of the Reading Course a Certificate will be awarded, with seals affixed, from the Intermediate Department of the Luther League of America.

A Song Contest has also been announced. The best song written *by* an Intermediate will be adopted as the official Intermediate League Song. The time is extended until September 1. We hope to have some of the songs submitted sung at the Pennsylvania convention.

Papers.

As we go about we are delighted to see the Interest which the Intermediates themselves are taking in the work. They are taking part in Conferences, rendering and taking charge of the programs, they are reading papers at the District conventions, they are everywhere showing themselves the value of work with the 'teen age boy and girl.

Here is a paper on "OUR EDUCATIONAL DEPARTMENT," which was prepared and read at the Pittsburgh District Convention, by one of the members of the Girls' Intermediate Luther League, of Monaca, Pa.:

"One evening after League our instructor, Miss McCreary, said she had something very important to tell us. The girls grew quiet at once, and she began telling them of the new 'Merit System' which was being adopted by the Intermediate Department of the Luther League.

"There is a Recognition System, which is to be based on credits which the Intermediates can earn from the four departments of the League—devotional, educational, physical and social.

"The System is divided into five ranks, based on the colors of the Luther League, and pins with the corresponding color as a background is given to the boy or girl as each rank is conquered.

"The girl or boy entering at the age of twelve is to receive a celluloid pin, and then be admitted to the 'Black' Rank. At thirteen, the 'Red' Rank is conferred by presenting the Luther League insignia printed on a square or pin with a red background in corners, providing the girl or boy has conquered the requirements for that year. At fourteen they shall receive the 'White' Rank, at fifteen, the 'Blue,' and at sixteen, just before entering the Senior League, they shall receive the 'Gold' Rank, with pins to correspond.

"The System requires one hundred points each year before anyone can be promoted into the Senior League. Forty of these points shall come from the devotional department and twenty from each of the other three departments.

"When Miss McCreary had taken up the devotional department in all its details and began telling us of the next one, which was

the Educational Department, the girls all seemed to grow disinterested, but she went on just the same, for she knew what it was about, and the girls hadn't the least idea what was in store for them. She said each girl must select a hobby and carry it out in detail. As soon as that was said there flashed into the eyes of every girl that look which urged Miss McCreary to keep on. She told us of the different things that must be accomplished to be promoted from one rank to the other.

"One thing which interested quite a few girls was the sewing class. Another item was to save ten per cent. of the money earned. Many girls earn money by running errands after school.

"At our next devotional meeting there were several autograph books being passed around before and after League. And many had their 'Merit System' program all worked out, and it seemed everyone was ready to vote 'Yes' for the system and at the present time even though we have not progressed as fast as we should we have a beautiful picture printed in our minds as to what the 'Merit System' is going to do for our League."

BOYERTOWN INTERMEDIATES.

The Intermediate Luther League of St. John's, Boyertown, Pa., is a lively organization.

Some time ago the Intermediate Secretary visited them at one of their regular meetings and found 167 Intermediates present!

A Contest covering several months was conducted between the Fords and the Buicks, and the losers—the Buicks—arranged a social for the Fords. There were almost two hundred present, and all sorts of contests and stunts between the two groups made this an interesting affair.

On June 20 a Rally Meeting was held. The room was decorated in the League colors, and a large picture of Martin Luther occupied the place of honor, draped with the League colors. A large Luther League emblem was also displayed. The program was as follows:

Hymn—"Onward, Christian Soldiers."
Scripture Lesson—read responsively—St. James 1st Chapter.
Prayer by an Intermediate.
Introduction of the Luther League Rally Hymn—by an octette of Intermediates.
Recitation—"Tomorrow"—Guest.
Violin Solo.
Topic (in form of Questionnaire)—"Facts About Martin Luther,"—a leader and 12 other Intermediates.
Hymn—"A Mighty Fortress Is Our God."
Explanation—Luther League Emblem.
Drill—"Luther's Coat of Arms"—11 Intermediates.
Luther League Rally Hymn—by all.
Lord's Prayer.

A Song Meeting will be their next program, with various hymns of the church sung in chorus and as solos, duets and quartets, with missionary hymns illustrated in pantomime, and the stories of the hymns told from the book "Favorite Hymns"—Hunton.

GREENSBURG.

The Greensburg District held an Intermediate Conference on June 19, directed by the Intermediate Chairman, the Rev. C. M. Teufel.

POSTERS.

Here is an interesting poster, very simply made, to put up in your room to show what the Intermediate League is:

On a large sheet of cardboard put a large picture of Hoffman's "The Boy Christ (secure from office 10 cents). Draw a large cross around this picture. Label each arm of the cross respectively, physical, devotional, social and educational. (Print this in large letters.) Inside the cross print the various items of our Intermediate program as follows:

(Devotional) Bible Study, Church Attendance, Prayer, Worship through Song, Devotional Topics, Stewardship, Memorizing of Scripture Passages, Knowledge of Church History, Missionary Activities.

(Educational) A Hobby, Music, Art, Reading Course, Educational Topics, Pageants, Bible Study Classes, Nature Study.

(Physical) Health Habits, Swimming, Boating, Camping, Athletics, Outdoor Exercise, Indoor Games, Hiking, Physical Topics in regular devotional meetings.

(Social) Good Times, Service for others, Helping in Sunday School, Packing of boxes for mission stations, entertainments, visits of cheer to homes and institutions.

At the top of the chart print in large letters "Our Four-fold Intermediate Program" and beneath it print Luke 2:52.

The picture for this chart can be secured from this office for ten cents.

MATERIAL.

The following material is available for Intermediate work:

Intermediate Topics (for the weekly devotional meeting) in LUTHER LEAGUE REVIEW—$1.00 per year.
Pamphlet—"The Intermediate League"—5 cents.
Constitution—free.
The Merit System (A plan for developing the four-fold nature of the Intermediate, with items for credit for tasks performed)—free.
Intermediate Luther League Pins (in five designs) to use with the Merit System, to be given as recognition

for the respective Ranks attained—Black, Red, White, Blue and Gold—5 cents each.

Intermediate Registration Certificate—(send name, address of Superintendent, number enrolled, date of organization)—10 cents.

Intermediate League Topics for Summer Camps (a pamphlet of devotional topics for outdoor and summer meetings)—5 cents.

Pamphlet—"The Whole Boy—The Entire Girl" outlining our four-fold program for Intermediates—free.

Intermediate Reading Course—six books to be read and studied by the Intermediates as individuals and in Study Classes—Complete—$4.00.

CAMPING.

All out-doors is calling at the present time. Many of the Intermediates are in Camp. The Pittsburgh District holds a camp annually at Zelienople, Pa., to which many Intermediate boys and girls go. Camp E. C. Miller, in Eastern Pennsylvania, was noted in the June REVIEW. There are others. The Camp is no longer an experiment, it is becoming a part of the life of many boys and girls. And it is part of the program of the Intermediate League.

Some Intermediates who have been camping may want to write their impressions of camp life. We would be very glad to have any "camp stories" from any Intermediate Leaguer, telling of their summer experiences.

The Intermediate Superintendent has a great opportunity in taking a group of Intermediates—boys or girls—on a camping trip for a weekend or a week. With devotional period and worship in the morning, the day given over to wholesome recreation and fun, devotions again at sunset, with the Intermediate League devotional topic discussed, and the close of the day around a camp-fire, with songs and stories, the whole program generously interspersed with something to satisfy the ravenous appetites which naturally seem to develop in camp, the Intermediate Superintendent can get closer to the boys or girls in a few days that in weeks of ordinary activity.

Let us hear of the Intermediate camps which were held.

THE INTERMEDIATE LEAGUE

By Agnes Johnson.
(An Intermediate.)

First, let us ask, why shall there be an intermediate Luther League in the Church? So many of the church members think that the Senior Luther League ought to be sufficient for the young people. Two Leagues are too much for one church to handle. Congregations do not realize the necessity of keeping the boys and girls interested in the church. A Senior Luther League has always been considered necessary but the boys and girls have been left to watch from the outside. No one wishes to be left on the outside so naturally they lose interest and drop away from the church. In the Leagues of this state, young people who have just been confirmed are considered too young to join Senior Luther Leagues. Therefore in order to keep the growing youth in the Church, several churches have formed Intermediate Luther Leagues, and they sincerely hope that others will do likewise.

The principal aim of an Intermediate Luther League is to interest and train in the church the boys and girls from twelve to sixteen years. It seeks to provide a normal, healthy, but churchly means to guide and direct the natural interests of the boys and girls of this growing period. "It is the plastic age of life, and the impressions made upon it will determine the life of the future." At this time, boys and girls become dissatisfied with their surroundings and are looking for something different. Now is the time to keep them in the church, and to group them together into a Christian League.

In the present day there are numerous influences at work on the boys and girls, many of them tending to draw them away from the church. They need directing and guidance, so that their play will prove helpful to them instead of hindering them in developing those powers which play such vital parts in later life. It is a time when positive, sincere teaching is required. The Intermediate Luther League, therefore, will help to keep them interested from the time they are confirmed and will teach them that there is a great deal of church work that must be carried on by the laity and not left to the pastor.

A boy or girl can find a great deal to interest him or her in the Intermediate Luther League. Many valuable friendships are formed. At this time, when they are just beginning to form their characters, good companions are an asset to character building. Your friends have a wonderful influence over you. Bad comrades are more capable of drawing youth away from church than any other outside influences. I do not want to say that there are no good friends outside of the Church, but they are not Christians, and that is what we need. A Christian friend seems to understand you better and helps you in every time of need.

The loveliest part of our Intermediate Luther League is the devotional meetings held every Sunday night in the church. But we do not fully appreciate the privilege

we are offered, to know Christ and to study His Word. The boys and girls themselves prepare the topics found in the LUTHER LEAGUE REVIEW, and everyone takes an active part in the discussion of the lesson. Many interesting subjects have been discussed in our League and several books have been studied. It is true, nevertheless, that the boys and girls do not attend the devotional meetings as often as they should. But this only proves how necessary they are in the work of the Church. Boys and girls who have been trained in Intermediate Luther League and then at sixteen go into the Senior Luther League are fully prepared to carry on proper devotional meetings. In this way, the spiritual life of the boys and girls is taken care of.

But some plan must be made for the recreational part of the youth's life. Once a month, either in the church, or at some Intermediate's home a business and social meeting is held. These meetings are under the direction of a conscientious superintendent, one who is adapted to this work, and is a member of the Senior Luther League. The pastor should always be present at these meetings. The business part of the meetings helps the boys and girls to conduct better meetings when they become Seniors. For the social part, interesting and instructive games are played, something that will both educate and entertain the boys and girls.

Our Intermediate Luther League has proven very successful in its work. Many boys and girls have stayed in the church who would otherwise have dropped out. For my part, I have learned a great deal in the Intermediate Luther League and can now take a more interesting part in the Senior Luther League work. I have learned to know and love Christ better and desire to do my share in the extension of His Kingdom.

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September 7, 1924.

MISSIONARY SCHOOL BELLS

Matt. 28:18-20; 1 Cor. 14:9-11.
Rev. George Drach, D.D.

School bells are ringing today all around the world. Many of them are missionary school bells, calling children of all grades to school. Some are black, some are brown, some are yellow, some are red skinned children. All who come to mission schools learn the Bible, because mission schools make heathen children Christians, children of the heavenly Father through Jesus Christ.

I do not know exactly how many missionary school bells there are in the foreign fields of the United Lutheran Church. Where there are none, the children are missing an interesting and happy experience, and we feel sorry for them; but we feel still more sorry for the hundreds of millions of heathen children who never go to school, because they never have a chance. They will never learn to read and write. Our missionaries are doing all they can to start schools of all grades and to get teachers and pupils for them, but they are limited in their efforts by lack of funds.

When the missionary school bells in an India field rings, brown-skinned Telugu boys and girls come to school, 31,000 of them to boarding and day schools and 38,000 to Sunday School. A boy or girl may start in the lowest primary grade and finish in the mission high school or college. Many of them become teachers, evangelists, Bible women or pastors. You may be surprised to learn that only ten cents a day keeps a boy or girl in a mission boarding school, which provides board, lodging, books and everything except clothing, and sometimes even that. The Hindu girls' schools have no bells but a native woman is employed to go to the homes and gather the girls and bring them to school every day.

Our missionary school bells in Japan call little kindergarten children to school and also older boys who are realy for a high school education. In another year or so another school bell will ring, when the girls' high school will be started in Kumamoto. For their education in the primary and grammar grades the children of Japan must go to the schools which the government conducts.

There are two big school bells in Liberia, one in the boys' boarding school on the St. Paul river, twenty-five miles inland from Monrovia, and the other on the opposite side of this river in the girls' boarding school. Then there are smaller bells in the interior schools. All who attend these schools in Liberia are negro children, who are eager to learn and are very good pupils.

Instead of waiting for bells to ring, the pupils in the mission schools on the Berbice river in British Guiana listen for the sound of the buzzing of a certain kind of bee, which "always sings its merry song at six in the morning." Then the children know that it is time to get up and to get ready for school. In one of the schools all the pupils are little South American Indian boys and girls, belonging to the Arawak tribe.

The bells of our mission schools in Buenos Aires, Argentina, South America, ring in Spanish, the language of the country. More than 350 hear them ring every day and go to school to learn what they ought including the Bible. The biggest bell in this mission is that of the College, just started in one section of the city.

While the missionary school bells in our foreign fields are ringing let us pray for the heathen children that they may become Christians, children of the Father in heaven through Jesus Christ, the Saviour of the World.

SUGGESTED HELPS TO THE FOREGOING TOPIC.

Have poster made displaying a big bell or a group of smaller bells. Place name of topic under with announcement of meeting, or some other heading.

Prior to the presentation of topic have one appointed to report on the Indian Bells, one on the Japan Bells, and so on with the African, Guiana, Argentina Bells.

Remember to use *Missionary* hymns. Sing one without music, one from memory, and one in regular way.

Be sure to have prayer for our mission schools.

Debate the question, "How many children could we provide an education for at ten cents a day, if we wished to"?

What items in Merit System are related to this topic?

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September 14, 1924.

THE LEADER OF THE DEVOTIONAL MEETING

2 Timothy 2:14-26

By Rev. C. P. Swank, S. T. D.

There is a great deal of meaning in the word "leader." When the leader does not lead there is confusion of ideas and loss of lesson. The success of a meeting is not in the topic so much as in the leader and his preparation. A leader is not alone for the sake of orderliness but to lead the meeting to a successful climax.

Meetings are good when most people take part. Dorothy came home from the party and told what a wonderful time she had. The secret was that she sang a solo; she was part of it. How can any person expect to get good from a meeting unless he contributes something toward it. Dividends are for the stockholders. The way to have a good meeting is to have every one help make it such. The one purpose of a leader is to lead all not through but into the meeting; to lead them into the thought and spirit of the topic. Getting others interested and to take part is a good part of a leader's preparation.

Preparation is more imperative because the leader is not leading for himself alone but for others. His object ought always to be "What can I do to make the meeting profitable to others?" We never become really happy in any Christian work until we become interested in others. Meetings should be planned, topics prepared with others in mind.

Preparation is too often neglected. Frequently it is confined to making a speech on the topic. The idea of a speech is good, but should not be prepared or made for the sake of saying so much or filling in so many minutes. We should never measure a meeting by minutes. It may be proper for the leader to say a few words at the opening of the meeting, but only sufficient to lead others into it. The speech of the leader, if one is made, had better be when others are finished to focus all thought to a definite impression. Preparation means carefully planning every detail, scripture, prayers, hymns, etc., Leave as little as possible to the chance of the meeting." In planning, we should always plan others into the meeting. All plans should be bound together and clothed in prayer. If leaders spent more time in prayer, they would require less time in speaking.

The leader is largely responsible for the spirit and atmosphere of the meeting. The speeches may be good, the hymns fine, but all must be set in a golden frame of prayerfulness. We study; we plan; do we pray? This responsibility should be shared by all members. A leader must have followers. Often the failure of the meeting is not its leader, but a lack of cooperation by the members. Every member should study the topic and be prepared to take some part. Each member owes it to himself as well as the leader to give ready assistance. A meeting should be like an army; when the leader calls all should respond. This is one mark of a good meeting and a well trained society.

It is a great privilege to be a leader of a devotional meeting. It marks one as among the foremost of the society. In addition it is most profitable, teaching a discipline and control which is essential to a useful life. Many who have become leaders in the affairs of life, got their first lessons by leading devotional meetings. Leadership does not require ability so much as a willing earnest heart. Those who refuse to try show a disposition that is out of harmony with the whole spirit of the Christian Church. The study of the topic and the managing of the meetings, will be a memory in later years of which we shall be proud.

SUGGESTED USES FOR FOREGOING TOPIC.

The opening part of service should include singing and prayer. In the first prayer the Leader should ask for help to conduct the meeting, or have someone else appointed thus to pray.

Before presenting the topic of the meeting have read the list of leaders appointed for subsequent meetings.

Request these appointed leaders give special heed to the topic so that later in the

meeting they can summarize the points made by Dr. Swank in his article.

Try to have the appointed Leaders go on record to apply these points.

Make an appeal to all League members to support the leaders and to make all League meetings orderly and helpful and interesting by this support.

A later prayer in meeting should include all leaders of the future.

Examine the Merit System and point out the items that can be earned by a faithful application of this topic.

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September 21, 1924.

"ALWAYS READY"

Rev. Paul M. Kinports.

(This meeting should be characterized by its preparation and promptness.)

Acts 20:9-10; Luke 10:33-34.

Open Meeting with Hymns—"A Charge to Keep I Have.' "Stand Up, Stand Up for Jesus."

Read responsively Psalm 1.

Prayers by several Intermediates.

Read Scripture Lesson—Luke 10:25-37. Dramatize the lesson. Read the lesson and as the lesson is being read let the Intermediates portray the characters. The Man, the thieves, the Levite, the Priest, the Samaritan, the Inn Keeper. Show the preparedness and the true spirit of the Samaritan. Impress the sacredness of the lesson before you begin the dramatization. Have a Boy or Girl Scout tell some of the things they have learned in their organizations that they might be "Always Ready" for any emergency. (First Aid or Life Saving.)

(Point out some incidents in the Old Testament of preparedness. Show how Jesus was "Always Ready" to aid peoplea physically and spiritually.)

THE TOPIC.

The subject of this lesson is "Always Ready" and means that we should always be in a state of readiness in mind and body to do our duty to God and our neighbor. We must be prepared in mind, by having disciplined ourselves to be obedient. To obey means to hear, to listen, to attend to. But there must be something to hear, something to listen to, something to attend to. What is that something? It is the voice of the Lord through which he makes known to us His will. A mother was giving her boy an advice as he was leaving her home in the country to begin life in a great city. She gave him words of warning, words of instruction, words of loving cheer; but she summed up her parting words with this wise counsel—"And remember, John, always to serve the Lord, and you will best serve yourself, and your master, and your father and me." We should always keep in mind this mother's parting word to her son and be always ready to obey and serve the Lord in whatever field of Labor or under whatever circumstances we may be placed. We must prepare our minds in the schools of education. Jesus when he was a boy, we have no doubt worked in his father's carpenter shop. But before being a workman of the spirit, and before He became the great teacher and performed miracles, He was a boy who worked with material things. In later years He was "Always Ready" when called upon to perform any act of service that was required of Him. So we today must prepare ourselves for the greater tasks of life and develop our minds that we may be able to meet the tasks that are placed before us. The moment for action will sometimes come upon us suddenly and without notice. If we have disciplined our minds to think quickly, and having thought out beforehand any accident or situation that may occur, we may know the right thing to do at the right moment and be willing to do it. This will help us as God calls us to work in His great vineyard.

That we may be "Always Ready" we must be prepared in body. Make ourselves strong and active. Be able to do the right thing at the right moment and then do it. Which of us does not wish to be strong? Strength is such a fine thing. It brings us fame, it makes us independent, it is a well spring of joy within us. We cannot help admiring a strong man. We cannot help wishing we were as strong. What is the secret of true strength? Now a lion's strength lies in his shoulders; a giraffe's in his legs, an eagle's in his wings, Samson's was found to be in his curly locks. But the strength that will endure affliction is in a courageous heart. Collect strength now to use it by and by. The Lord Jesus was an example in this that He went down from the Temple to Nazareth and was obedient unto His parents for twenty years. "And Jesus increased in wisdom and stature."

That we may be "Always Ready" we must be prepared in our souls. God counts our souls the most important of all. The soul of the most worthless being you ever met is worth more than all earth's gold. Beneath a beggar's rags lies a jewel more valuable than all that ever flashed in a king's crown. This soul must be guarded and guided with most careful thought. It must be prepared for Heaven. God's Word and prayer are the means of strengthening the soul for its home. Jesus is our Saviour and will help us when we call upon Him. Our souls must be "Always Ready" so that

when the Lord wants them and death comes our souls may go to Him and live throughout eternity with Him in Heaven.

No one is too great or too good to be thoughtless of his personal life. But with a well trained mind, a strong body and carefully guarded soul, you may be permitted to live to the full that wonderful life—if you only will. Our motto today and always "Always Ready.", "Be Prepared.'

—

September 28, 1924.

WHAT WE OWE TO THE INDIAN

Rev. E. M. Gearhart, D.D.

Scripture Lessons:
Rom. 15:1; Joshua 24:13; Acts 17:26-27.

A SUGGESTED PROGRAM.

Prayer: Asking God to bless the meeting and through the speakers arouse interest in our hearts and help us to a better knowledge of this group of His children.

Hymn: No. 494 in the Common Service Book with Hymnal. "From Ocean unto Ocean." Sing this hymn keeping in mind the fact that this land was once the land of the Indian alone and that God will never own it in full till every Red Man has given his heart to Christ.

Presentation of Topic Article. (See article following Suggested Program.)

Prayer: Asking God's blessing on our nation and His help in making a Christion nation. This to include all nationalities but particularly the true American, the Indian.

Several legends or myths that carry with them a moral. For reference see "Totem Tales" by Phillips published by Revell or "Skalalatoot Stories" by Gearhart, published by The Stratford Co., Boston.

Logan's address: "I appeal to any white man to say if he ever entered Logan's cabin hungry and he gave him no meat; if he ever came cold and naked and he clothed him not. During the course of the last long and bloody war, Logan remained idle in his cabin, an advocate of peace. Such was my love for the whites, that my countrymen pointed as they passed and said: "Logan is the friend of the white man." I have even thought to have lived with you but for the injuries of one man. Colonel Cresap, the last spring, in cold blood and unprovoked, murdered all the relations of Logan, not even sparing my women and children. This called on me for revenge. I have sought it. I have killed many. I have fully glutted my vengeance. For my country I rejoice at the beams of peace. But do not harbor the thought that mine is the joy of fear. Logan never felt fear. He would not turn on his heel to save his life. Who is there left to mourn Logan? Not one!" (The entire speech need not be used.)

Leader's talk.

Hymn: No. 489.

Lord's Prayer.

Benediction.

The meeting might be opened by a song service, and there might be a period given to the members to discuss the Indian and what we can do for him to pay our debt.

Unfortunately our conception of the American Indian is almost solely gained through contact with the present day Red Man or through the lurid pictures painted by prejudiced novelists.

Another great misfortune is that there are few available authentic accounts of the Indian as he truly existed before the white influences touched and spoiled him. This is due to the fact that he had no written language and all his history was bound up in a legend lore which was passed on from generation to generation and much of which has been lost.

A brief comparison of what the Indian was in pre-Columbian days and what he is now will vividly portray to us what we owe him.

As first found by the pioneers the Indian was courageous. We need but read the brave defenses of his home and lands even as portrayed by historians of prejudiced views to see in him a man unafraid as he faces the unknown weapons and battles for his lands and loved ones.

He was trustworthy almost beyond the conception of men. If you would know the depths to which he went when once he gave his allegiance permit me to cite the matchless address of the Cayuga chieftain, Ta-ga-jute better known as Logan. This address is given in full in the program suggested below.

In his religion he was primarily monotheistic, that is he worshiped one god. This god he referred to as "The Spirit" or a similar name. In his sacred mythology he had all the great events of the Old Testament even to the prophecy and expectation of the coming of a Messiah. You will find reference to this in your histories when it is recorded that when Columbus, Cortez, and Pizzaro landed on American shores they were hailed as "the White Messiah."

He loved his home and his family. Our race would be a better race today if it was the fathers who taught their sons the essentials of life as the Indian father taught his son. It was the father who taught the son to shoot, trail, ride, and fight.

He was industrious in his way and in accordance with his manner of life. Had he not been so he would have starved.

(*Continued on page* 30)

Junior Department

"TAKE CARE OF THE JUNIORS AND THE SENIOR LEAGUE WILL TAKE CARE OF ITSELF."

JUNIOR RADIOGRAMS.

Chapman, Kansas (Junior League No. 24) sent a Christmas box to the Virgin Islands.

Epiphany, Camden, N. J. (Junior League No. 44) gave a public entertainment in May, and repeated it the week following at the Home for Friendless Children.

Indiana State Luther League had a paper and discussion of Junior work at their recent convention held in Louisville, Kentucky.

Philadelphia District Luther League had Junior work discussed at the afternoon session of their Spring Convention held in Salem Church, Frankford. Separate Junior and Intermediate Committees have been appointed.

New York Juniors, 16 societies in all, reported $341.17 contributions during the year; special work done for the Japan Professor's Home, boxes sent to hospitals, flowers to sick, Junior choirs organized, and the holding of the first Junior Rally in New York with 275 Juniors present. The appointment of a Junior Committee in each District and the holding of a Rally in each was urged.

St. Mark's, Uniondale, Indiana (Junior League No. 30) held a Japanese Party, inviting all the congregation, displaying the things made, and telling of the lessons learned during their Japan Junior Class. On June 7 they had a picnic.

"Showing The Junior The Way" was the caption under which a Junior Conference was held at the New York State Convention held in Utica.

Peabody, Kansas, Junior League, sent ten dollars to Tabitha Home toward the Building Fund.

St. Paul's, Philadelphia (Junior League No. 25) held a Parents' Meeting in June, at which a program was rendered by the Juniors and a display made of all the work done during the year.

Redeemer, Vancouver, British Columbia (Junior League No. 42), held a Declamation Contest on May 9.

St. Elias, Newmanstown, Pa. (Junior League No. 13) gave a Demonstration Meeting at the recent District Convention. This Junior League has 80 members.

Grace, Reading, Pa. (Junior League No. 11) had a public meeting or entertainment the last week of June. There are 115 members in this Junior League.

Pittsburgh District. The Junior Chairman of this District reports 32 organizations in the District, with prospects for about 15 more in the immediate future. The Junior Committee meets monthly, and the Junior Leagues throughout the District are regularly visited by some member of the Committee. About half of the organizations hold joint meetings with the Senior and Intermediate League at some time during the year. Two of the largest Leagues visit throughout the District and demonstrate Junior work.

York District has about 675 Juniors enrolled. They are planning a series of Junior Conference for the fall and winter. The Juniors supplied the Registration Certificates for the Junior Department of the Luther League of America, and are paying for the installation and maintenance of a telephone in "Opportunity Centre" the Neighborhood House in York for Americanization work. As their foreign mission work they are supporting native workers in Africa. They throw out a challenge to the Pittsburgh District!

SUMMER MEETINGS.

The summer meetings of the Junior League have been most interesting. There have been picnic meetings, and Story Hours, and a Sunset Meeting. A Hymn Meeting was also interesting. The Juniors have not only enjoyed these outdoor meetings, but have learned some good things as well.

If your Juniors have not enjoyed these summer meetings, there is still time. The August suggestions you will find by referring to the July REVIEW.

Let us have reports of the good summer meetings held from those who used the summer topics. Also pictures taken on some of your "good times."

PLANNING FOR THE FALL AND WINTER.

August is just a stone's throw from September, and if your regular meetings are to

be carried out well, now is the time to plan them.

There are just seventeen meetings for the rest of the year after September 1, and by planning them now, you will have better meetings, and their arrangement will be much easier.

Take a note-book, and giving a page for each topic, write down the topic for each meeting, and then plan just what you want to do for each meeting. (See the Superintendent's Manual in the Junior Packet for the list.)

There are four lessons which continue the study of Luther. The material for these is all found in the text-book "Martin of Mansfeld."

Then there are four missionary topics, "Porto Rico," "Our Italian Neighbors," "Our Jewish Neighbors" and "Our Slovak Friends." Plan to have your Junior League send some gifts for these children as suggested in the topics.

There are two more Bible lessons. One is about Esther, a girl who saved her people, and the other is about the greatest Junior in the world, the boy Jesus in the Temple.

In connection with this topic there are suggested a list of projects or various things which Juniors can do to illustrate the lessons they are learning. Keep this for reference, and whenever you do not know just what to do next, refer to this, and carry out some of its suggestions. Paste it on the opposite page of your notebook given over to this topic.

There is one topic "What the Luther League Does for Juniors," which has a program already arranged. This provides for the Juniors writing papers and talking over or discussing the lesson. Try to do this frequently. This is the central aim of our work in the study of the Topics, so that when the children come to the Intermediate and Senior Leagues they will be able to take part intelligently in the meetings and conduct them as they should be conducted.

The rest of the meetings are special meetings, for which some preparation must be made.

The Rally Meeting for September will start the work for the Fall. A little exercise "The Making of the Luther League Emblem" can be given by the Juniors. If possible, invite a neighboring Junior League to meet with you.

In October, Reformation season is properly observed with a special program, centering about what the Juniors have learned about Luther.

In November there are two special occasions. November 10 is set aside as "Junior League Day" when the work of the Junior League is brought before the whole congregation. There is a special program, a pageant, "Even These Little Ones." Do not fail to give this.

There is also a special Thanksgiving meeting. Plan to have your Juniors render some service at Thanksgiving time, by sending gifts to some institution.

Christmas is of course observed with another special program.

These are the regular topics. In addition, there are suggestions given for six meetings for a special study of "Better Americans," a book teaching the children how they may become better Christian Americans. Plan for this now.

Just seventeen meetings, and they will be easily arranged, if planned now. The material is all found in the LUTHER LEAGUE REVIEW and in the Program Packets.

Order the new Program Packet containing new leaflets to go with these programs for the last half of the year. It sells for forty cents, should be ordered from the office of the Luther League, 707 Muhlenberg Building, Philadelphia, and contains a number of new, helpful leaflets. The REVIEW gives the program for each meeting, suggestions, and the material for the study of the topic; the packet gives supplementary material noted in the programs.

Plan your seventeen meetings now, write to the office for any help you need, and may these meetings be the most successful you have ever had.

MATERIAL FOR JUNIOR WORK.

The LUTHER LEAGUE REVIEW (Junior Department—for Junior Topics)—$1.00 per year.

Constitution—free.

"Training Our Juniors" (a manual of hints for the leader)—5 cents.

"101 Ways to Interest the Juniors" (leaflet of hints)—2 cents.

Program Packet (leaflets to be used in the weekly meetings—issued at beginning of year)—40 cents.

Special Program Packet (new—with additional leaflets for last half of year)—40 cents.

Junior League Pins—in five designs, to encourage attendance, Bible reading, etc.—10 cents a set.

Registration Certificate (send name, address of Superintendent, number of Juniors, when organized)—free.

Reading Course Certificate (for reading of the Junior Reading Course)—free.

Junior Reading Course (six books to be read and studied by the Juniors)—$4.50.

Junior Rally Hymn—1 cent.

Pageant—"It Came Upon the Midnight Clear" (Christmas)—10 cents.

Pageant—"Even These Little Ones"—10 cents.

TOPIC

September 7, 1924.

RALLY MEETING

Joshua 1:9.

Once a year a meeting with neighboring Junior Leagues should be held.

Invite several nearby Leagues to join with your League in giving a special program.

If this is not possible, hold a Rally meeting in your own church endeavoring to get out every member of your Junior League, and sending special invitations to every child of Junior age (9 to 12 years) in the Sunday School to be guests on that day. Incidentally these guests may be, at the Rally, invited to become members.

Give the program outlined in the leaflet "Suggestions for a Rally Program" in the Junior Program Packet.

Decorate the room with the Luther League colors.

If a District or several nearby Leagues join in this Rally, and the same can be held on a weekday, preferably Saturday afternoon, games and an indoor picnic at the close will add greatly. The Junior Superintendents can at the same time hold a Conference and talk over plans and problems of the work.

Use the Junior Luther League Rally Hymn. This can be supplied from the office on cardboard at one cent a copy.

September 14, 1924.

OUR CHURCH AT WORK IN PORTO RICO

Isa. 42:10.

We have learned about the work in the Virgin Islands, to which we took a trip last month.

Today we will visit some other islands in which our United Lutheran Church is at work.

These islands have had the Stars and Stripes floating over them longer than the Virgin Islands.

Our work is older there, too, than it is in the Virgin Islands.

Let us learn something about it.

San Juan.—Our first stop in our trip to Porto Rico is in the San Juan District. This is the oldest part of our work.

The work centres at Puerta de Tierra. Here there is a fine church building and a well equipped missionary's home (our missionaries do not always have comfortable homes!)

The Rev. Alfred Ostrom is in charge of the work.

There are two congregations here. One is the oldest and the only English speaking Lutheran congregation in Porto Rico, and the other is St. Paul's, a Spanish speaking church. The one English church in San Juan is the only English Lutheran church on the island.

We not only have churches, there are also Sunday Schools, kindergartens and other organizations. In this District there are 306 confirmed and 598 baptized members.

Bayamon.—This section covers a large territory of small villages and towns. To get over it we will need an automobile. The Rev. F. W. Lindke is in charge, and to help him in his work he has been sent an automobile. There are three congregations and several out stations in this district, and thirteen Sunday Schools.

Cantano.—There are two congregations and four Sunday Schools in this District. The churches at Palo Seco and Catano are flourishing, with a membership of 133 confirmed and 274 baptized persons.

The Leper Work.—Outside the harbor of San Juan is an island known as "the isle of the living dead," where dwell the lepers of which there are many in this land. Here our missionaries go and aid in bringing cheer and brightness into the lives of these poor, unfortunate people.

The Kindergartens.—The blessed Gospel is preached to the people in the churches which we have seen; in the kindergartens the little children are taught and trained for Christian living.

Miss Sofia Probst is the kindergarten worker, and in the kindergartens the little folks learn the same Bible stories we love, hear of the same Loving Father whom we know, and are taught to love and serve Him, too.

The Luther Leagues.—There are Luther Leagues in Porto Rico, too. There is a District Luther League of Porto Rico, which is made up of nine Luther Leagues.

And there is a Junior Luther League, too. Miss Probst is in charge. These Junior Leaguers speak Spanish, but they enjoy the some things that we do; the same Bible stories, the same lessons about Luther; the same good times that we have.

* * * * * *

Have a large map of Porto Rico made for this meeting by one of the Juniors on a sheet of paper. Use this to fix the geography of the island, and on it indicate the towns mentioned, San Juan, Bayamon and Cantano, with gold stars.

Have six Juniors present the Topic as given above.

Plan at this meeting to prepare a box for the kindergartens and the Junior League. Write to Miss Sofia Probst, Puerta de Tierra, San Juan, Porto Rico, and learn just what things she can use. Have the

Juniors prepare these gifts and sent in time for Christmas.

How many will send a Christmas box to our Junior Leaguers in Porto Rico?

PROGRAM.

Opening Devotional Exercises — "Like Jesus"—see leaflet in packet. Use these short devotional lessons at your regular meetings for the rest of the year. At some meetings, two items can be taken, and the whole series thus covered by the end of the year.

Hymn—"We've a Story to Tell to the Nations."

Prayer—That we may learn more of our island neighbors, that we may help them more.

Topic—As given above—presented by seven Juniors.

Discussion—What can we do for Porto Rico (plan some definite work—A Christmas Box as suggested above)?

Hymn—"O, Zion, Haste, Thy Mission High Fulfilling."

Sentence Prayers—By Juniors—for our workers in Porto Rico, for the people of Porto Rico, that we may help.

Closing—Lord's Prayer.

—♣—

September 21, 1924.

(LUTHER) "HERE I STAND"—LUTHER AT WORMS

(The material for the Luther lessons are found in the text-book, "Martin of Mansfeld.")

PROGRAM.

Hymn—"Lord, Keep Us Steadfast in Thy Word."

Prayer—By Superintendent—for strength to stand for the right.

Topic—"Luther At Worms"—from Chapters 11 and 12 from "Martin of Mansfeld." Have these two chapters told dramatically by two Juniors.

Hymn—One verse—"A Mighty Fortress Is Our God."

Dramatization — "Here I Stand" — see leaflet in packet. (Have a number of the Juniors act out this scene.)

Discussion—How can Juniors stand for the right—at home—in school—at church? (Have Juniors talk over this, have one of the older Juniors write points on the blackboard as they are developed.)

Note-book Work—Continue the work on the Luther Note-book as already suggested, putting into the book at this meeting a few sentences concerning Luther and his appearance before the Emperor. Be sure to add Luther's memorable statement—"Here I stand."

Closing—Lord's Prayer.

THE TOPIC.

The material for the topic is found in Chapters 11 and 12 of "Martin of Mansfeld," hence it is not written out here, for sake of space.

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September 28, 1924.

ESTHER: A GIRL WHO SAVED HER PEOPLE

Esther 4:13-16, 7:1-10.

PROGRAM.

Opening Devotional Exercises — "Like Jesus"—see leaflet in packet.

Hymn—"Faith of Our Fathers."

Bible Drill—People of the Bible—see Leaflet—"Bible Drills."

Scripture Lessons—Esther 4:13-16, 7:1-10 read by two Juniors.

Sentence Prayers by Juniors—For those suffering wrong, that we may help them.

Topic—"Esther: A Girl Who Saved Her People."

Hymn—"My Faith Looks Up to Thee"—in pantomime—see leaflet.

Dramatization—"The Story of Esther"—see leaflet.

Discussion—By Juniors—Was it hard for Esther to do her duty? What if she had failed her people? How can Juniors do their duty in hard places?

Closing—Lord's Prayer.

THE TOPIC.

(Prepared by Miss Laura Wade Rice.)

Esther was a little Jewish girl born in Persia long ago when the Jews had been taken there in captivity for their sins. But God had not forgotten them. He was ready to help them if they prayed and He can always find some one to be His helper. You can be one of His helpers if you choose.

Esther was so lovely that she was chosen to be the wife of the king, Ahasuerus. Her parents were dead, and her cousin, Mordecai, had raised her. Perhaps he complained to God that she was taken from him, but God had a great work for Esther to do. He knows what He wants you to do—but you have to choose to do it. Mordecai was lonely but he watched over Esther every day. (Read Chapter 2:11.)

Once he had a chance to save the King's life. (Have Junior read Chapter 2:21-23.) One day he heard that Haman, the king's chief counsellor, had planned to have all the Jews put to death because he was angry at Mordecai for not bowing down to him. (Have Junior read Chapter 3:6, 6.) (Have Junior read Chapter 4:1-4.) Esther sent a friend to ask him what was wrong. He told his troubles and sent this message to Esther. (Have Junior read Chapter 4:13, 24.)

Could Esther help? Yes—perhaps, but if

(*Continued on page* 30)

WHAT WE OWE TO THE INDIAN

(*Continued from page* 25)

He held sway over America from shore to shore and was its overlord.

Today the Indian is looked upon as a lazy heathen. All this because advancing civilization attempted to extinguish him because he clung to his lands and home. He has been exploited by "fire water" and high handed chicanery in bartering that the purses of the invader might be filled, and in so doing his heart of trust has been turned to one of cunning and distrust. He has been driven from all his old haunts and favorable localities to inhospitable regions that the invader might prosper. What religion he had has been wrecked by such a false demonstration of civilization and Christianity that he could see no good in the new faith and shunned it. Robbed of his birthright, stripped of his freedom, this once proud son of the forest is now the vassal and ward and no opportunity is lost to impress on him this demoralizing fact.

What then do we owe to the one from whom we have taken all he had and whom civilization, the baser part of it of course but for which we are all responsible, has changed from a nobleman of the forest to a much misunderstood and mistreated ward of a great nation?

I think that first it is necessary that we should make every effort to learn more about the Indian from reliable sources.

And most of all we must endeavor to give to him the Christ. We must pray that God will give us the vision and that He will send the workers and we must not cease with this meeting and this program but must continue to read, think, talk, and pray. Only when we have given to the Indian Jesus Christ will we have repaid him for the many things we have taken from him.

WHAT THE LUTHERAN CHURCH IS DOING.

The first book translated into the Indian language was Luther's Small Catechism. Yet the Lutheran Church is but touching the problem of work among the Indians.

The Evangelical Lutheran Church of America (Eielsen's Synod) has as part of its Home Mission work, work among the Indians.

The Norwegian Church, the United Danish Church, the Joint Wisconsin Synod also have work for the Indians. The United Lutheran Church has a small work.

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TOPICS

(*Continued from page* 29)

she failed it meant death. Yet—was that really why God had given her such beauty that she was in the palace? (Read Chapter 4:15-17.) To fast meant also to pray. You may be sure they prayed very earnestly. This is what Esther did (have several Juniors read the fifth chapter).

And this is how God began to help. He took sleep away from the king (leader reads Chapter 6).

At the banquet Esther told the king what Haman planned to do. The king was very angry and ordered Haman hung on the gallows he had built for Mordecai. But the law could not be changed. So there was more help for Esther to give. (Have Juniors read Chapter 8:1-8.) The king could not have the law changed but he told them to bid the Jews arm themselves and kill any one who tried to harm them. Then what a writing and a riding there was. (Leader reads Chapter 8:9-17.)

Then Mordecai sent word to all the Jews to keep that day when Esther saved them a feast forever, and it is kept to this very day.

In many lands people who called themselves Christians hated and killed the Jews. The lives of Jews are safe in America, but their souls need to be saved. God wants boys and girls—you girls and boys—to be ready to help them to become Christians. Be friendly with them. Show by your behavior what it means to know and love Jesus. No one has ever told them rightly of Him who really died to save them from death and the devil. Like Esther—pray for them. God will hear and answer your prayers.

—

"GOD MAKE US MEN"

Why must women carry the cross
To heathen lands, and save from loss.

The poor unfortunates, in jungles dark,
Anxiously awaiting the Christian's spark?

Can women only, tell the story,
That crown her Christ, and self, with glory?

Can woman only, feed soul and mind,
Tame the savage and make him kind?

Can woman only, save the soul,
That man neglects to make his goal?

Can woman only build schools, and civilize,
And the dreams of her church realize?

Can woman only, though noble her work,
Complete the task strong men shirk?

God forbid that she alone must bear,
And that man may awaken to do his share.

It is not so much more men we need,
But *God Make Us Men—Men indeed.*

—*Robert E. Warmkessel.*

—

Motorist—"I have not paid a cent for repairs on that machine during all the 10 months that I've had it."

Prospective Buyer—"So the man who repaired it told me."—*The Pathfinder.*

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

THE LUTHER LEAGUE OF PENNSYLVANIA
AND YOUR FELLOW LUTHERANS
OF THE RED ROSE CITY

Invite You to Be With Them

AT THE

Thirty-First Convention

OF THE

Luther League of Pennsylvania

AUGUST 27—28—29, 1924
LANCASTER, PA.

For information write to M. HALLER FREY, Ex-Scy.
1551 West Market Street, York, Pa.

INFORMATION INSPIRATION

LUTHER LEAGUE OF PENNSYLVANIA

The Thirty-first Annual Convention of the Luther League of Pennsylvania will be held at Lancaster, Pa., August 27th, 28th, and 29th. The day sessions of the convention will be held in Christ Church, which has been selected by the local committee as the headquarters for the convention. The evening sessions will be held in Emanuel, Grace and Zion Churches.

The convention theme will be "In His Service," which will emphasize the life service objective of the Luther League movement. The theme will be developed by a series of addresses on the subjects of "Some Great Servants of the Kingdom," "The Motive of Service," and "The Power of Service."

Among some of the speakers and those who will present papers are Rev. George W. Engler, D.D., Pastor of Bethany Church, Pittsburgh; Rev. I. Chantry Hoffman, D.D., Philadelphia, the Eastern District Secretary of the Board of Home Missions and Church Extension; Rev. Luther A. Krouse, Pastor First Church, Ridgway; Rev. Walter H. Traub, Pastor Christ Church, York; Rev. Charles A. Dennig, Pastor First Church, Warren, Rev. John C. Mattes, Pastor Holy Trinity Church, Scranton; Miss Brenda L. Mehlhouse, the Junior and Intermediate Secretary of the Luther League of America; Mr. Horace W. Bikle, a prominent layman and business man of Pittsburgh, and Miss Helen P. Lang, Wilkes-Barre.

One of the features of the convention will be a pilgrimage to the grave of Rev. C. Elvin Haupt, D.D., where the Juniors present at the convention will place a wreath on his last resting place in the name of the Juniors of the Old Keystone State. Dr. Haupt was one of the original organizers and leaders in the movement among the boys and girls of the Lutheran Church.

Conferences and special sessions of interest to Juniors and Intermediates as well as the leaders of the boys and girls will be held during the convention. Juniors and Intermediates from Berks, Harrisburg, Lancaster and York Districts will help put across these special sessions in a way that will show what can be done by the leaders and the boys and girls themselves.

Another feature will be a twilight service to be held at Buchanan Park.

On Saturday following the close of the convention the annual outing and picnic of the Lancaster District will be held and all delegates and visitors are invited to remain in Lancaster to take in the affair.

From reports that have been received by the committee in charge of the arrangements, one of the largest attended conventions in the history of the Luther League of Pennsylvania will be held in the Red Rose city.

Full information regarding details of the program and other local arrangements can be secured from the Executive Secretary, M. Haller Frey, 1551 West Market Street, York, Pa.

NEW YORK

THE LUTHER LEAGUE OF NEW YORK STATE

The Luther League of New York State held in Utica the largest and most successful convention in its thirty years of activity, on May 29-31, 1924.

More than 411 registered delegates, besides a large number of visitors, gathered in the Lutheran Church of the Redeemer, Utica, where the Luther League of New York State was first organized thirty years ago. This registration was more than double what it had been in any previous year. Nearly 100 delegates alone came from Buffalo and an equal number from New York and vicinity.

Every seat in the large auditorium of the church, the choir loft and the main vestibule was filled during the main business sessions. A large number of the delegates took part in the spirited discussions, actuated by a deep earnestness and marked by a conciseness of debate and real conviction that would bring to shame many a meeting of synods.

President Carl A. Sundberg, of Thiel College, was the principal speaker at the banquet at the Hotel Martin on Decoration Day evening. Four hundred and fifty-seven delegates and interested friends jammed into the three banquet halls of the hotel. There were the various delegation yells and cheers which literally shook the foundations of the hotel and brought many of the guests of the hotel to the doors of the banquet halls.

Enthusiasm ran high, too, when the Treasurer reported that not only did the Leaguers of the State raise the $5,000 for the erection of the Professor's Home in the new Lutheran Seminary in Tokyo, but actually exceeded the goal by an over-subscription of more than $600. One League alone gave $775. One League tripled its quota, and five others doubled their quotas, and the greater number of the Leagues throughout the State over-subscribed their quotas.

The convention, however, reached its climax when it was mentioned that Fred Heins, of Hartwick Seminary, who for several years had been active in the State work, was now ready to go to Japan as a foreign missionary and perhaps might later be sent as the first American missionary to the Shantung Province in China. The delegates immediately voted $1,000 per year for his support. In addition, District Leagues were asked to adopt for themselves definite home and inner missionary objectives.

The "Fifteen Point" program, which lays a spiritual foundation for the activity of the Leagues, has been more effective during the past year than in its previous four years of adoption. All but five Leagues hold regular monthly devotional meetings. Forty-three Leagues report 75 per cent. or more of their members regular weekly attendants at church services and twenty-two of the Leagues reported 75 per cent. and more of their members daily Bible readers. Five Leagues report 100 per cent. daily Bible readers.

Never before has there been such activity in the local Leagues in the interest of foreign, home and inner mission activity, including parish visiting, canvassing, furnishing flowers for sick and shut-ins, holding religious services in hospitals and homes, donations of flowers, fruits, candy, thread, clothing, Thanksgiving and Christmas baskets, etc., etc. There was hardly a phase of the work of the local congregation which was not done in some measure, in varying amounts, by the local Leagues.

During the coming year the League feels that the ministry and diaconate should be emphasized and the Leaguers pledged themselves, among other things, to assist the pastor in the endeavor to make an adequate presentation of these callings to the local congregation. The Luther Leaguers of the New York State League are going into the great callings of the Church in increasing numbers.

The Luther League of New York State might easily be acclaimed the most active State League in America, and its Utica Convention might be called the most successful convention ever held by young people. Its success was largely due to its spiritual emphasis and to its large leadership of qualified young men and women who took part in its spirited discussions and in the dispatch of its business. "The world has yet to see what God can accomplish through one man thoroughly consecrated to Him" might aptly be applied to the Luther League of New York State.

The officers for the following year are: Rev. A. J. Traver, New York City, president; Mr. Edward P. Edinger, Syracuse, vice-president; Miss Irene C. Schaefer, New York City, corresponding secretary; Miss Cecilia M. E. Willert, Buffalo, recording secretary; Mr. Clarence C. Dittmer, Brooklyn, treasurer.

NORTH CAROLINA

The Luther League of the Synod of North Carolina will hold its fourth annual convention August 25, 26 and 27 in St. James Lutheran Church, Concord, N. C., the Rev. L. A. Thomas, pastor.

Dr. A. G. Voigt of Columbia, S. C., will conduct the devotions, and the Rev. S. White Rhyne will conduct conferences on Methods.

The last day of the convention will be "Missionary Day," when the Luther Leagues of Salisbury will present a pageant.

OHIO

FINDLAY,

Special features are arranged for each devotional meeting of the First League. Ten dollars have been sent for Kurdistan Mission work. A meeting on "Evidences of the Trinity All About Us" had three leaders, the topic was divided into three parts, Evidences of the Trinity in the Bible, in the Church, in the World. A trio rendered special music. At another meeting, Sister Anna Boarts of Toledo spoke on the work of the diaconate. A meeting on "Our First Americans" was conducted with Indian tepee and Indian curios, and the topic brought forth Indian legends, superstitions and religion.

Western District Luther League. Seventeen leagues reporting in this District show a membership of 482, with 463 Topics and 62 REVIEWS subscribed for, 109 teaching in Sunday School, 128 regularly attending church after League. $690 was raised.

Western District Luther League of Ohio. The Third Annual Convention of the Western District Luther League of Ohio was held in Glenwood Church, Toledo, May 29-30.

Topics discussed were "Prayer," "How Shall We Attain to a Successful League," "Advertising," "Why Take the LUTHER LEAGUE REVIEW," "Life Service," "Benefit of an Intermediate League" and "Work of Committees."

Rev. Rohlfing, of Lima, Ohio, gave an address on "The League's Responsibility for the Homes of the Future," and the State President, E. R. Kochheiser, spoke on "Our Young People."

Two pageants were presented, "Christ in America" by the Luther League of Augsburg Church, Toledo, and "The Reply of Youth," by the League of Glenwood Church, Toledo.

A prize was awarded to the Wapakoneta League for the membership and work contest of the past two months.

Posters and literature of various Leagues were displayed.

A banquet, interspersed with songs and yells, was held on the evening of the 30th.

William Elliott, of Findlay, was re-elected President.

SOUTHWESTERN DISTRICT LUTHER LEAGUE OF OHIO

The Southwestern District Luther League of Ohio met in convention in the First Church, Springfield, May 9-10.

The convention opened with an address, "The Pastor and the League," by the Rev. J. B. Markward, Springfield. A discussion followed, led by the Rev. John Berger, Springfield.

An enjoyable social hour followed this session.

An address by the Rev. H. F. Martin, of Wittenberg College, a Round Table Discussion on various Committee work, were the features of the afternoon session.

An address by Prof. Paul H. Seisey, Wittenberg College, closed the convention.

The following officers were elected: President, Walter P. Hildebrand, Springfield; Vice-President, Nelson North, Columbus, Ohio; Secretary, Ruth Markwood, Lancaster; and Treasurer, Gordon Illbrook, Cincinnati.

The next convention will be held in the autumn in Cincinnati.

PENNSYLVANIA

DISTRICT LUTHER LEAGUE OF NORTHWESTERN PENNSYLVANIA

The Northwestern District League of Pennsylvania held its convention June 25 and 26 in Messiah Church, Wesleyville.

Features of the convention were a banquet, and the following addresses: "The Stewardship of Service," Rev. H. F. Baughman; "Luther League Organization and Methods," D. A. Kommel; "The Luther League and Missions," Rev. C. A. Dennig; "The Luther Leaguer and Education," Rev. H. N. Miller; "The Claims of the Church on Its Young People," Rev. C. P. MacLaughlin.

Steps were taken to divide the district into two districts, and intensive extension work was planned.

COLUMBIA DISTRICT

PORTLAND, OREGON.

At the May business meeting, St. James' Luther League voted to become a sustaining member of the Luther League of America.

VANCOUVER, WASHINGTON.

St. Paul's Luther League has purchased an additional piano for the use of the church. Individual contributions, monthly pledges and a musical entertainment made this possible.

ILLINOIS

The Luther League of Illinois is furnishing a room in the Girls' School in Japan, in honor of Mrs. S. T. Peterson, Recording Secretary of the Luther League of America.

THE LUTHER LEAGUE OF ILLINOIS.

Official Call to the 30th Annual Convention.

Place: Assembly Grounds, Dixon, Illinois.

Time: August 1 and 2, 1924.

Transportation: C. & N. W. R. R., from Chicago. I. C. North and South. Interurban. Good automobile roads.

Sessions: Friday morning—Registration of delegates, and reports of officers.

Friday afternoon—Reading of papers by several Leaguers, discussion and short business session.

Friday evening—Chautauqua program.

Saturday morning—Report on extension work, special business and question box.

Saturday afternoon—Business and election of officers.

Saturday evening—Chautauqua program.

We urge all those who are unable to spend both days with us to come out for Saturday because that will be the BIG day!

Accommodations: Tents can be furnished for a nominal sum, but blankets, linens, etc., cannot be rented. Any one desiring information about tents should write to Mr. Clint Lindeman, Dixon, Ill., *at once.* Bluebird Hotel on the grounds—rate about $1.25 each person per day for room; meals will average about 50c a piece. Two, three or four can be accommodated in one room, but reservations must be made early. Write to Mrs. Long, Bluebird Hotel, Assembly Grounds, Dixon, Ill., for further information and reservations. Room and board for entire week is $17.50 per person.

If you cannot secure accommodations at the Bluebird, we can recommend the Nachusa Tavern and the Dixon Inn, in Dixon, both of which can be reached by street car from the Assembly Grounds.

Street car near railroad station takes one right to the Assembly Grounds. Fare 8 cents.

Please remember, each and every delegate and visitor must make his or her own reservations, and this should be done before July 10.

Registration fee: Fifty cents for each registered delegate and visitor.

Chautauqua fee: A charge of 40 cents each day is made to every one on the grounds, or entering the grounds, which entitles one to admission to all Chautauqua lectures, etc.

Representation: Each society shall be entitled to one delegate for every twenty-five members or major fraction thereof.

Credentials will be sent out in due time. *Plan now to come to Dixon.*

For further information write to Mrs. S. T. Peterson, 4358 Washington Blvd., up to July 8, after which date Mrs. Peterson will be in North and South Carolina until the time of our convention. After July 8, address Miss Anna Andersen, 4043 Hirsch Street, in regard to convention matters, or Miss Ruth Bollman, 916 West Second Street, Dixon, Ill., in regard to Dixon matters.

MINNIE L. PETERSON,
For Convention Committee.

IOWA

CEDAR RAPIDS.

At the last business meeting the Luther League voted ten dollars toward the upkeep of a room at Carthage College.

MARYLAND

LUTHER LEAGUE OF THE MARYLAND SYNOD.

The Third Annual Convention of the Luther League of the Maryland Synod, held in Luther Place Memorial Church, Washington, D. C., the Rev. Geo. M. Diffenderfer, D.D., pastor, was the most successful ever held by this body. The attendance was one hundred per cent., every local and District League entitled to representation having their full quota of delegates present. All sections of this historic synod were represented, and with the strong program that had been prepared, 50 delegates and 150 visitors enjoyed a convention not soon to be forgotten.

The program follows:

Convention Theme: "Loyalty to Our Church."

TUESDAY EVENING, JUNE 24.

Vesper Service, in charge of the Pastor Loci.

Address: The Challenge of Jesus Christ to the Young People of Today—"Follow Me." Rev. C. P. MacLaughlin, D.D., Pittsburgh, Pa.

Anthem—Sanctus—Combined Choirs of the Washington District Luther League.

Informal Social at the close of the session, tendered the convention by the Washington District League.

WEDNESDAY, JUNE 25.

MORNING.

Devotions—Miss Bertha A. Heiges, Inner Mission Secretary, Lutheran Alliance, Washington, D. C.
Address of Welcome—Miss Selma Trede, First Vice-President, Washington District League.
Response—Mr. Virgil W. Doub, Vice-President, Synodical League.
Greetings from the Maryland Synod—Rev. John Weidley, D.D., President of Synod.
Response—Mr. Harvey A. Benner, President, Synodical League.
Business—Roll Call, Reports of Officers and Committees, Election of Officers, Appointment of Committees, Miscellaneous Business and Announcements.
Address—Our Young People at Work. Mr. Harry Hodges, General Secretary, Luther League of America.

AFTERNOON.

Devotions—Rev. W. C. Waltemyer, Washington, D. C.
Address—Loyalty to Our Church. Rev. Geo. S. Bowers, D.D., Baltimore, Md.
Conferences—For Pastors, conducted by Mr. Harry Hodges, Philadelphia, Pa. For Workers, conducted by Mr. Wm. H. Menges, Menges Mills.
Sight-Seeing Trip by Auto under the auspices of the Washington District League.

6:15 P. M.

Banquet, served in social room of the Church of the Reformation, the Rev. Richard Schmidt, Toastmaster.

EVENING.

Vesper Service, in charge of the Pastor Loci.
Address—Training for Life Service. Rev. L. C. Manges, D.D., Harrisburg, Pa.
Anthem—The King of Love My Shepherd Is. Combined Choirs of the Washington District Luther League.
Pageant—"The Reply of Youth." Washington District Luther League.

The officers elected at this convention are as follows: President, Mr. Virgil W. Doub, Middletown, Md.; Vice-President, Mr. William Smith, Baltimore, Md.; Recording Secretary, Miss Mabel G. Smith, Smithsburg, Md.; Corresponding Secretary, Mr. Ernest M. Foust, Washington, D. C.; Treasurer, Mr. Robert G. Blocher, Washington, D. C.; Member Executive Committee, Rev. C. A. Shilke, Walkersville, Md.

Walkersville, Md., was selected as the place for the next convention, the time being designated as the first part of September.

The Executive Committee was authorized to appoint delegates to the next convention of the Luther League of America, in Milwaukee, Wis., in 1925.

MINNESOTA

The Minnesota State Luther League met in annual convention June 22 and 23 in Holy Trinity Lutheran Church, Minneapolis. Addresses on "The Luther League of America" by the General Secretary of the Luther League of America; "Leaving Thy First Love," by the Rev. Tenner Thompson; and a lecture on "The Holy Land," by the Rev. C. L. Grant, were features. The convention sermon was preached by the Rev. M. J. Bieber, D.D. Papers on "My Life, What Shall I Do With It?" and "The Debt We Owe to God" were read.

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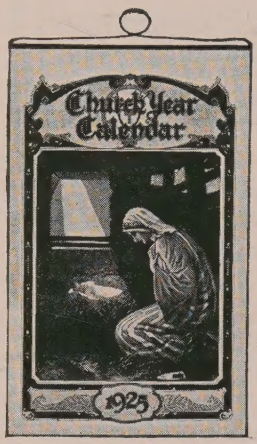

The calendar for 1925 is unusually attractive. The cover picture is reproduced in five colors. The other twelve pictures are reproduced in four colors, all by the offset process on a strong dull finished, soft paper.

Among the 13 pictures are included a Madonna, The Flight Into Egypt, God's New Covenant, Christ at Gethsemane, The Resurrection, The Supper at Emmaus, The Lost One Found, David Watching His Sheep, The Apparition of the Shepherds and others equally appropriate.

The Calendar contains Scriptural quotations for daily Bible readings, the Gospel and Epistle Lessons and the colors for the Church Year.

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